

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—A series of violent earthquakes, extending about 200 miles along the Pacific Coast from San Diego to Santa Barbara, and inshore for thirty miles,

California Earthquake

spread death, injury, and destruction in Southern California on March 10, with Long Beach bearing the brunt of the shocks. Afterquakes of varying severity continued for several days. Property damage was estimated at between \$45,000,000 and \$50,000,000, with 116 dead and more than 5,000 injured. On March 14 the Senate adopted a resolution, sponsored by Senator McAdoo and favored by the President, providing \$5,000,000 to relieve distress.

On March 10, Mr. Roosevelt submitted to Congress a detailed plan to save more than \$500,000,000 from Government expenditures. The measure was entitled "a bill

Economy Bill

to maintain the credit of the United States." It repeals existing laws relating to benefits for World War and Spanish-American War veterans; grants the President authority to establish a new pension system, setting maximum and minimum rates; cuts salaries of Senators and Representatives from \$10,000 to \$8,500 a year; and gives the President authority to reduce all other Federal salaries up to a maximum of fifteen per cent. On March 11, the

House passed the bill, 266 to 138; on March 15, the Senate did likewise, by a vote of 62 to 13. As a result, the re-financing of Government obligations was made possible.

On March 13, the President sent a short message urging Congress to pass legislation for immediate modification of the Volstead Act to permit manufacture and sale of

Beer Bill

beer and such other beverages as are permissible under the Constitution, to provide much-needed additional taxes. The message followed closely the Prohibition plank in the 1932 Democratic platform. On March 14, the House passed, 316 to 97, the Cullen bill, providing beer of 3.2 per cent of alcoholic content by weight. The bill levies a tax of \$5 a barrel, estimated to yield \$125,000,000 to \$150,000,000 a year; leaves to States all regulatory and control measures; prohibits inter-state shipment of beer into a Prohibition State; allows advertising; and becomes effective fifteen days after enactment. On March 15 the Senate Finance Committee favorably reported the bill, and on March 16 the Senate passed the bill, but with amendments allowing wine and changing the permissible alcoholic content of beer and wine to 3.05 per cent.

The majority of the banks in the country were open on March 15, and it was reported that deposits were exceeding withdrawals. On March 13, member banks of

Banking Situation

the Federal Reserve System in the twelve Federal Reserve Bank cities, and non-member State banks receiving the approval of the State banking superintendents, reopened; on March 14, licensed banks in cities having recognized clearing-house associations, and on the next day sound banks in other communities reopened. On March 12 the President, in a fifteen-minute radio address, had explained the banking situation, and appealed for confidence, as only those banks classified as sound by Federal or State officials would be allowed to reopen. The New York Stock Exchange, opening on March 14, experienced a strong buying movement, the average gain in stocks being approximately fifteen per cent, with 3,065,000 shares traded in. There was also an advance in bonds.

On March 13, President Roosevelt named Jesse Isidor Straus, of New York, Ambassador to France; Judge Robert Worth Bingham, of Kentucky, Ambassador to London; and Josephus Daniels, of North

Appointments; Relief Plans

Carolina, Ambassador to Mexico. Mr. Daniels was Secretary of the Navy for eight years in the Wilson Administration, when Mr. Roosevelt served as Assistant Secretary.—The President on March 16 recommended to Congress legislation

for farm relief, including the domestic allotment, Federal land-leasing, and the Smith cotton-option plans.

Austria.—The victory of the Nazis in Germany, with the overflow of Nazi propaganda carried on by leaders and irregulars of the party, produced a national crisis in Austria. The Socialists and the Christian Social party were determined to fight Fascism. On all sides there was a fear of a Nazi drive. In self-defense, Chancellor Dollfuss dismissed Parliament and declared a dictatorship. He placed a ban on radio, the press, public meetings; and postponed elections. The Socialists, while dreading Hitlerism, were equally opposed to the reactionary decrees of the Chancellor, attacking the dictatorship bitterly. Several of their papers were suppressed. Reports that Hitler had conquered Bavaria by force made the Catholic Social party fearful. The movement to ally Austria with Germany and possibly with Hungary and Italy in a system of Fascism was considered as pointing to another European conflagration. Karl Renner, the President of the dismissed Parliament, in defiance of the official order of the Chancellor, called a special session of the Parliament to defend the Constitution. Pan-Germans and Socialists gathered on March 15 and after some oratory voted to recess, just as the police rushed in to drive them out. The Heimwehr was being mobilized throughout the country to serve as auxiliary police. It was uncertain whether the Dollfuss Cabinet could withstand the disunion resulting from a multitude of violent factions.

China.—On March 11, the war ministry revealed that it possessed a copy of a plan allegedly drawn by Manchukuoan and Japanese delegates at Changchun for the conquest of China and the restoration of the empire as the Chinese Federated Empire under Regent Pu Yi of Manchukuo. According to the plan Japan would offer eighty warships and 100 airplanes as the first unit to be used in the conquest of the region north of the Yellow River. The new empire would banish all Communists and draw up treaties against Russia. While it would be friendly to foreign capital, all concessions and extra-territoriality was to be abolished. This alleged plan was taken seriously enough at Nanking and revived talk of the transference of the capital to Changsha.—It was reported on March 14 that Government troops had suppressed an uprising of some 50,000 natives who had been massacring people in Hupeh and Hunan Provinces. The natives, according to reports, had been supplied with arms and ammunition by Chinese Communists.

Germany.—Stories continued to pour in of attacks made by the Nazis on their political opponents. Chancellor Hitler issued a proclamation to his followers on the complaint of Dr. Friedrich von Winterfeld, acting for Dr. Hugenberg, condemning the use of violence and illegal arrest, placing the blame for most of the disorders on

Communists' efforts to discredit the Nazi victory and on some irregular troopers who had got out of hand. Complaints had been registered by foreign consuls, including the representative of the United States. Apologies and assurances were given, but the tone of Captain Goering's announcements would indicate that he and the more ruthless of the Nazi leaders were not greatly displeased over the discomfiture of the Jews or Communists, and even of milder opponents.

There seemed to be little doubt that the victory of the Nazis was a genuine revolution. Hitler immediately assumed the powers of a dictator and filled all public offices with his strongest adherents. Encouraged by his victories in the municipal and communal elections throughout Prussia on March 12, his soldiers took over the police powers and the control of local government. Dr. Heinrich Held, the Bavarian Premier, resigned with his Cabinet in the face of an ultimatum presented by Capt. Ernst Roehm, and Gen. Franz Ritter von Epp was made police commissioner, later Federal commissioner, for Bavaria. By order of President Hindenburg the change of flag reached even to the War Department. By a new decree the colors of the waning Republic were removed from the war flag. Dr. Goebbels was appointed to the Ministry for Propaganda and Popular Enlightenment. Otto Braun, veteran Socialist leader of Prussia, in exile in Switzerland, resigned his offices and gave up the legal fight he had instituted against the Government. Reichbank reserves have decreased with the ratio of gold to outstanding notes down to 25.8 per cent. Last week it was 27.4 per cent.

Great Britain.—In the House of Commons, Stanley Baldwin, Acting Prime Minister, delivered a warning to the Soviet Government in regard to the imprisonment by the OGPU, the Soviet secret police, of six British subjects, managers, and engineers of the Metropolitan-Vickers Company, which has been engaged in Russia in the business of dynamos and electrical apparatus for the past ten years. As far as could be determined, the six Britons were charged with subversive activities in the form of plots to damage the Soviet electric power stations. The British Government, through its ambassador, Sir Esmond Ovey, demanded an explanation of the arrest of its subjects, but the Soviet authorities failed to return categorical answers to the list of questions submitted. Mr. Baldwin expressed the opinion that this was not an isolated action but the beginning of a campaign against foreign business organizations to cover up the failures in the Soviet program. His warning was interpreted as a threat to break off the negotiations for an Anglo-Russian trade agreement to replace the agreement which expires on April 16. British business interests were disturbed both by the Soviet action and the answer of the British Government for immediate and full explanation. Russia owes large sums to the British firm.

Naval estimates for the coming year provided for an increase of £3,093,700 over last year. The total cost of

Dollfuss Dictator

Republic Doomed

Plan of Conquest

Protest to Soviet

Violence Of Nazis

the navy was put at £50,476,300. Including the army and air estimates, recorded in these columns last week, the costs for these three departments total £108,946,000, about £4,581,700 more than last year. The new constructions include four cruisers, nine destroyers, three submarines, and smaller craft.

Navy Estimate

Ireland.—As had been expected, the Senate rejected the bill for the abolition of the Oath of Allegiance through its insistence on amendments that would nullify the provisions. Since the bill had already been passed twice by the Dail, it becomes law, despite the Senate rejection, sixty days after its passage by the Lower House, which occurred on March 1. The Senate amendment was to the effect that it would not consider the bill until negotiations had been entered into between the Free State and British Governments and a mutual agreement reached. Opponents of the bill declared that the abolition of the oath was a breach of the treaty with Great Britain. This was denied by President de Valera; if the British Government thought that the Free State action violated the treaty, he stated, the case could be submitted to the World Court. He went on to remark that the abolition of the oath was "in the interests of domestic peace"; he asserted that "the people, who are the final judges, decided it should go," in the last election. He said that he would welcome any evidence "that the British wish to be on friendly terms with our people"; such friendship was possible only "on the basis of completely free relations between both countries."

The Fianna Fail Government carried over to the present Dail the estimates it was preparing when the general election intervened. These included provisions for housing through the appropriation of £2,000,000, a program for public works, relief, and pensions, subsidy for the fisheries, a land bill designed to turn grazing lands into farms for food production, credit reforms, etc. One of the immediate problems was that of making proper adjustments in the railway strike; the Free State granted a subsidy to the railways covering the difference between the previous wages of the workers and the reduction in wages ordered by the railway companies. This action prevented a strike in the Free State; but the Ulster Government refused to grant such a subsidy, so that the strike in that area followed. The time limit for the subsidy had passed in the Free State and new legislation was necessary to prevent a strike.

Persecution Continues

Mexico.—In Guadalajara, capital of the State of Jalisco, police were stationed at the doors of churches on Ash Wednesday, to arrest all who had ashes placed on their foreheads, on the ground that this constituted a public act of worship prohibited by law. President Rodriguez put into effect decrees withdrawing four churches from use for Catholic worship in the State of Vera Cruz, and one in San Luis Potosi. The Secretary of Public Property and

Credit was authorized to take possession of them as a part of the national property.

Russia.—The drive upon the peasantry of the Ukraine and the North Caucasus, whose apathy in developing resources and aiding in the critically necessary grain collections was continually perplexing the Soviet food regime, took a new turn.

Executions

Thirty-five persons were executed and forty others were sentenced to eight or ten years in prison for "counter-revolutionary activity and sabotage in connection with farming in the Ukraine, North Caucasus, and White Russia." High officials of the Commissariat of Agriculture and the Commissariat of State Farms were singled out for example.

To make a still more spectacular demonstration, six British subjects, Alan Monkhouse, three other engineers and two erectors, on the staff of Metropolitan-Vickers, a British Corporation, and four Russian employes of the company were arrested in three raids on March 11 and 12 by members of the OGPU, national secret police. Immediate inquiries were made by the British Embassy in Moscow, but with no avail. Two Britons were released, one after prolonged questioning by the OGPU. Questions were asked in the British House of Commons, and the event created the utmost excitement in Great Britain. A Soviet communique of March 13 charged the British engineers and their Russian associates with complicity in widespread "damaging plot" against important electric power stations in Moscow, in the Donets Basin, and elsewhere. Meanwhile six personal employes of the company "disappeared." In view of the extremely friendly relations which Metropolitan-Vickers had always maintained with the Soviet authorities, the dismay in London over the arrest, would have, it was thought, marked effect upon the present trade agreement with Russia.

Vatican City.—On March 13, a secret consistory was held during which the Holy Father delivered an allocution reviewing the events since June, 1930, and creating eight new Cardinals. The Pontiff again referred to the critical international situation and again emphatically condemned exaggerated nationalism. The economic crisis, unemployment "with all its perils and temptations," and the "cost that falls upon society in general and those responsible for public order and security," were discussed in a paragraph or two. Thereupon the Holy Father went on to deal with the enemies of all political, social and religious orders and their influence in Russia, Mexico, and Spain. These men, he said, see in God and the Catholic religion the strongest bulwark of all that they combat and would destroy. Protestant proselytism, pursued in all Italy and in Rome itself, came in for some words of vigorous condemnation. The Pope expressed his "painful surprise" at the baptism of the royal infant of Bulgaria administered by a non-Catholic minister in spite of the formal and explicit promises signed by "august hands." Queen Joanna, however, the

Consistory

Pope stated, was free from all blame in the affair. He expressed confidence that the Jubilee Year would be a year "of spiritual exaltation and of relief from the hardships and miseries with which the world is sorely afflicted." Legates were chosen for the ceremony of opening doors of the patriarchal basilicas. The six new Cardinals were then officially named, and the Pontiff took the extraordinary step of announcing also that he was creating two additional Cardinals but reserving their names "in petto."

Disarmament.—The news announced from Rome and Geneva on March 15 that Premier Ramsay MacDonald of Great Britain was on his way to interview Premier Mussolini of Italy with regard to the disarmament situation was particularly welcome at the present time. Prognostications concerning the conference's fate had been increasingly gloomy; due chiefly to the many political factors as yet unsettled, including the Hitler advent in Germany. Mr. MacDonald alone of the major Premiers had had the courage to go to Geneva. The recent appearance at Kehl, in Germany, of 400 armed Nazis had caused the French to fear that Germany might undertake to arm openly. With Italy seeking parity with France, Germany claiming liberty to arm, and France demanding security against Hitler, reconciliation seemed further off than ever.

In the meanwhile, Mr. MacDonald proposed, just before his departure for Rome, that the conference adopt a sort of synthetic convention, which would gather together, as in a "salad," all the principal constructive suggestions that had heretofore been put forth. His idea was explained in a 10,000-word communication; and was favorably commented upon. Hugh Gibson, United States Minister, changed, apparently, from his former position that qualitative reduction in armaments was the main issue, to an advocacy of quantitative reduction as the first goal to be achieved. Mr. MacDonald hoped to establish a "nucleus" of Foreign Ministers with which to bridge the existing gaps. Hitler, it was stated, would not attend the conference in Rome.

On March 16, Mr. MacDonald spoke eloquently to the conference concerning the proposed arms-limitation convention. He pleaded for confidence, and invited criticism and stressed its temporary character.

Plan Outlined The French plan for land armies was taken, he said, as a basis, with Mr. Hoover's proposal of a one-third reduction. According to the official summary: (1) land forces on the Continent of Europe were to be reduced to a standardized militia basis, with eight months as the maximum term of service; (2) limits were set for land guns, and for tanks, the latter at sixteen tons; (3) the Washington and London naval treaties were to be maintained, and the latter extended to France and Italy, on the basis of the proposals made to those countries in December, 1932, by the United States and Great Britain; (4) bombing from the air would be prohibited; naval and military aircraft limited in size; and civil airplanes would be reduced for

the principal air Powers to not more than 500; a scheme for complete abolition of military and naval aircraft would be prepared; (5) a permanent disarmament commission would be set up.

League of Nations.—March 14 was a decisive day, internationally. The United States Government made public on that day its acceptance of the invitation of the League to participate in the deliberations of the advisory committee of Twenty-one on the Manchurian emergency. The acceptance was regarded as in no wise a departure from the policy that the United States had followed ever since the initial stages of the controversy. The question of an embargo against Japan would be raised again, it was thought; and would assume new significance in view of the fact that the Roosevelt administration decided on March 14 to press for passage of the resolution authorizing the President to declare arms embargoes applicable to any part of the world where war might threaten. This followed the disclosure that the Administration had appointed Hugh R. Wilson, the Minister to Switzerland, to attend the meetings of the Advisory Committee on Manchuria.

The dangerous situation created by the objections of the Senate of the Free City of Danzig to the action of the Polish Government in sending 100 extra policemen to keep order at Westerplatte, near Danzig, was happily concluded in the session of the League Council on March 14. Col. Joseph Beck, Polish Foreign Minister, frankly admitted that his Government had exceeded the limits of the treaties, and promised immediate withdrawal. Guarantees of adequate protection were given by Dr. Ernst Ziehm, President of the Danzig Senate. On the other hand, the French Ambassador to Germany, André François-Poncet, called at the Foreign Office in Berlin on March 14 to protest against the organization of an auxiliary German police within the zone which, under Article 43 of the Versailles treaty, is to be kept free of military units of any kind. The Kehl incident particularly was mentioned. Baron von Neurath, German Foreign Minister, denied that the Versailles treaty had been violated.

Danzig at Peace

The announcement that Josephus Daniels has been appointed Ambassador to Mexico has prompted the Editor to write Mr. Daniels an Open Letter, which will appear next week.

Francis Talbot will follow up this week's erudition about the Roman Collar with another paper called "Inside the Roman Collar."

In view of the increasing talk about the recognition of Russia, John LaFarge will point out some of the subterfuges employed by the Soviets to confuse public opinion.

Dr. Francis E. Crowley will continue his discussion of the financial plight of our schools with an article entitled "A Finance Plan for Parish Schools."

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Beer and the Banks

BETWEEN bills for banking reform and bills for beer, we, the people of the United States, have had much to talk about in these last weeks. The President is to be congratulated on the brevity of his message calling upon Congress to legalize beer. He might have sprinkled it liberally with sounding whereases, but in his wonted manner he asked directly for what he wished, and expressed himself so clearly that even the most befuddled among the "drys" and the "wets" in Congress knew exactly what he meant.

But brevity is not the only merit of the President's message. Its kindness is another. After a long day of hard work, few alleviations are more refreshing than a sober glass of beer, and we the people have had that day, and no other kind, for several years. We are tired, and we are somewhat depressed, and that is another reason for a tankard of ale. The President knows that we need cheering up, and he thinks that this is the most proper moment to suggest a little beer, and perhaps some cakes. The cynic will object that the quality of making glad the heart of man is ascribed to wine by the Scriptures, and not to beer. Still, if beer does not make our hearts glad, it may make them less gloomy, and that is no small gain in these days. Besides, beer in all the cities will help the Government out of its financial difficulties. And that is the third reason for congratulating the President on his seventy-two word message.

It is true that beer alone will not make up the deficit. Some estimates of the amounts it will yield in revenue to the local and Federal Governments are plain exaggerations. As this Review pointed out some months ago, a return of \$300,000,000 in total revenues is a liberal estimate, but even half that sum would be a tremendous help. If we try to get too much revenue, we shall end in getting very little. The higher the tax, Federal and local, the higher the price, and when prices rise too high, consumption falls, and the tax with it. The beer bill is a willing horse, but it will not do to put all our tax burdens

on it. An excessive tax will aid nobody but the bootlegger.

Not the least important aspect of the new legislation is the effect it may have on the repeal of the Eighteenth Amendment. Should the brewers and the retailers fall into the old ways which, at least in some cities, made the saloon a synonym for vice and general disorder, the repeal of the Amendment will be definitely stayed. It is highly important, then, that the States and cities adopt suitable regulations at once, for the abuses which have grown up under thirteen years of Prohibition cannot be easily eradicated. The illegal traffic in alcoholic beverages has been controlled by criminals for the last ten years, and weak or uncertain methods of regulation in the States will permit them to control the legalized traffic as well. In that case, we shall have confusion worse confounded. The Government will be without its anticipated revenue, and the "drys" will have an argument which they can use, in the manner peculiar to themselves, for the retention of the Amendment.

Assuredly the beer bill will not be a blessing should it prevent, or appreciably defer, repeal of the Amendment. Dr. C. E. Robinson, of Columbia University, whose statistical studies of Prohibition are well known, warns us that while the chances for repeal are good, the battle is by no means over. If the "drys" can retain thirteen States, they can keep in the Constitution one of the greatest sources of personal and public corruption this country has ever seen. The beer bill need not strengthen their position, but unless the States do their full duty, it will.

Private Price-Fixing

HARD cases make hard law, and it was a hard case on which the Supreme Court ruled in its decision on Appalachian Coals, Inc. This association is a group of 137 operators in Kentucky, Tennessee, Virginia, and West Virginia, and they control seventy-three per cent of the production of bituminous coal in their district. For some years, the coal industry has been on the verge of ruin, and the operators concluded that by forming a common selling agency they could produce and sell more coal at a better price. The agency was attacked in the Federal courts on the ground that it was substantially an unreasonable restraint of trade, forbidden under the Sherman Anti-Trust Act, and the Government stressed the contention that the association eliminated competition and fixed prices. The lower courts sustained the Government, but the Supreme Court, with only one dissenting voice, reversed that decree.

Thus far all is clear, but the Court's next step seemed to indicate some distrust of its own decision. Dismissing the bill of complaint, it instructed the District Court to retain jurisdiction, and reverse the decree *at any future time* should it appear that the operation of the selling agency is not what the Supreme Court now thinks that it is! In that contingency, relief will be granted, but it will not be granted unless the Government can adduce "a definite factual showing of illegality."

In effect, the Court said to the Appalachian Coals, Inc., "All of us, with the exception of our learned brother

McReynolds, believe that your intentions are good. You do not propose to destroy competition. Price fixing is your pet aversion. At the same time, human nature is weak, and good intentions deteriorate. You leave this Court with our blessing, and also with a warning that the District Court has its eye on you. Next case!"

It is to be hoped that the court's leniency will not be abused. It is also to be hoped that the Appalachian Coals, Inc. will introduce into its district the twin novelties of organized labor and a living wage.

Shall We Recognize Russia?

WRITING in the *New York Times* for March 12, John Spargo insists that recognition of the Soviet Government must be considered solely in the light of the facts. His letter prompts one to ask what has become of the resolution introduced by Senator King on February 18, calling for an investigation by the Senate Committee on Foreign Affairs. Mr. Spargo points out that the State Department has an admirable Russian division, and that there is a mass of material in its files bearing directly on the relations with the Soviets of those Governments which have recognized them. Surely, there can be no good reason why this material should not be laid before the Committee, along with all other available evidence.

Some Americans have urged recognition in the belief that this action will not only stimulate trade, but will lead to friendly relations between the two Governments. Mr. Spargo cites but one among many incidents to show that this belief is baseless. In the hearings before the League of Nations at Geneva, Dr. Wellington Koo submitted specific charges, with evidence, "of unfriendly actions and intrigues in China by the agents of the Soviet Government," immediately following the resumption of diplomatic relations between the two countries. As recently as September, 1932, according to *Pravda*, the Soviet organ, for October 11, 1932, at a meeting in Moscow, the Plenary Session of the Communist International issued formal instructions to the Communists in China to undertake revolutionary action for the purpose of overthrowing the Kuomintang Government, "the very Government the Soviet Government had so recently joined in a compact of friendship and amity!"

Furthermore, the same issue of *Pravda* published instructions to all American members of the Communist party, calling for conspiratory action against our political institutions. Wherever recognition has been granted, writes Mr. Spargo, the subsequent relations of that country with the Soviet "have been more difficult than they were without the institution of regular diplomatic relations."

Since it is currently reported that some members of the present Administration are strongly in favor of extending diplomatic recognition to the Soviet, the importance of the investigation asked by Senator King becomes evident. It is probably true that the American people, as a body, are opposed to recognition. This opposition is based on their belief that by a long-continued course of action the Soviet Government has been proved a menace

to the peace and good order of every country into which its influence has penetrated. Should the investigation show that what have been deemed facts are simply misunderstandings, there can be no diplomatic reason why recognition should be further withheld. In that case, however, it would be incumbent upon the Government to bring out the evidence. But would it not be better to follow the suggestion of Senator King, and bring the evidence out into the open, before recognition is granted?

Mr. Spargo, who like Senator King, cannot be accused of want of friendliness to the Russian people, believes that "if President Roosevelt will have an investigation made, so that he can act on the basis of ascertained facts," he will uphold the policy determined in 1920 by President Wilson. There is no need whatever for hasty action, but there is need, apparently, for thorough investigation. Matters are difficult enough with us at present. We cannot afford the hazard of welcoming with open arms the representatives of a Government which has sent its agents into other countries with peace upon their lips and hatred in their hearts.

Catholic Action

IN the Allocution of March 13, the Holy Father once more showed the high value which he sets on Catholic Action, when he called it "the very apple of our eye." The Pontiff observed with gratification the rapid spread of the movement, even into missionary countries, and was pleased to note that everywhere it operates as a powerful aid in all the works of the apostolate. At the present time, when the enemies of God's Church, who at the same time are the chief enemies of order and of civil society, are battling for the ruin of souls, no work can be more necessary or more salutary.

But every Catholic who understands the spirit of Catholic Action will also understand that the best way of working against the evils of the day is to strive to reproduce in his own life the teachings of Our Lord Jesus Christ. Indeed, a keen desire for the better things is one of the most outstanding results of Catholic Action, and the Holy Father observes that wherever it is well established, the Christian life is maintained and strengthened. Prayer precedes and follows good works, and many soon become desirous of "emulating the better gift of perfection."

In this day of advertising, the fact that man has an interior as well as an exterior life, a soul that must be nourished by grace, as well as a body that is sustained by food, often becomes obscured. It is easy to confound purposeless and purposeful activity, to think that movement necessarily means progress, and to rest satisfied with striking results in the exterior order. But the best and most lasting works for God are done by God's saints. While the Holy Father encourages us to be tireless in our zeal, he also reminds us that the first vocation of every Christian, whatever his station in life may be, is to heed the call of the Master, "Be ye perfect, as your Heavenly Father is perfect."

It seems to us that our Catholic men in particular are growing in appreciation of the truth to which the Holy

Father calls attention. Practically every society which has been founded within the last few years in this country, most notably, perhaps, the Catholic League for Social Justice, the guilds for lawyers, physicians, and dentists, and lay-retreat movement, has stressed for its members the need of personal sanctification. In that happy fact lies the promise of a future rich in good works.

Our New Government

ON or about the tenth day of March, a rumor circulated throughout the country that all gold, bullion, coin, and certificate, must be brought back at once to the Federal Treasury. Immediately the lines began to form, and the people came, not with gifts precisely, but with gold to be exchanged for Federal Reserve notes. One corporation returned \$2,000,000 in coin, and returns ranging from \$1,000 to \$100,000 were common. But most of the individual returns were small. Timid old ladies brought back five-dollar gold pieces, cherished for years because of the donors, and young mothers sadly returned the baby's first bit of gold. No Federal enactment in all our history has received so willing and immediate an endorsement.

There is something cheering in this readiness of a whole people to "get behind Roosevelt." There is also something subtly disquieting about it. May we conclude with Arthur Krock, the veteran correspondent of the *New York Times*, that we have a dictator? Mr. Krock admits that Congress has put some limitations on the new powers granted the President, and that it can, if it wishes, put more, or withdraw the delegated powers entirely. This would show that if the President is a dictator, he is a dictator who can be checked, and therefore a dictator in no proper sense. In any case, he is clothed with powers never possessed by a President in time of peace. Should he ask for them, Congress would probably give him powers even greater than those exercised by a President in time of war. The country has turned to Mr. Roosevelt as to the one man who can save it from destruction, and he has so completely won the confidence of the public that opposition would be not only useless, but somewhat dangerous.

We do not think that Mr. Roosevelt will ask for further extension of his authority, but if he should, an active and intelligent opposition would be useful and perhaps necessary. The Act of March 9 is, of course, an emergency Act, and, in our judgment, should not be taken in all its provisions and vetoes as the basis of a permanent policy. The Government's demand for gold is an instance in point. As an emergency measure, it has this great merit, that it succeeded in helping the country to pass through its most serious financial crisis with a minimum of disorder and loss. Still, there is good ground for believing that this clause would have failed on the point of constitutionality had it been questioned by a client strong enough to oppose it. It is not denied that the Government may compel the citizen to exchange his gold for paper, through the exercise of its right of eminent domain. What is denied is the right of the Government to take such action in virtue of the law of March 9.

In itself gold hoarding is neither necessarily wrong, morally, nor was it illegal before March 9. It may at times serve a useful purpose, and we quite agree with R. W. Robey, financial editor of the *New York Evening Post*, that it should not be permanently forbidden. As Mr. Robey observes, the right of the public to withdraw its money from the banks to keep it under the hearthstone, is one way, and a most effective way, of warning the Government and the banks that unsafe and corrupt banking practices must be stopped. But people will not hoard gold, or any kind of currency, when they know that their money is not being risked on wild-cat financial schemes. No doubt, the banking reorganization proposed by Mr. Roosevelt is absolutely necessary. It ought to be adopted for the simple reason that good banking laws, fearlessly enforced, create banks on which the public can rely, and so sustain that public confidence which is of far more importance to the banks and to all financial agencies than money.

The events of the second and third weeks of March show that we have a new Government that is functioning admirably. All that is good, and now the one thing desired is an alert, intelligent, and patriotic opposition. That it may soon be formed is one of our good wishes to the new Government. Governments, as Jefferson has observed, with difficulty relinquish a power once exercised. We are willing to live under emergency legislation for the present, for without it we cannot live at all. But few of us would care to live under a Government that has made the emergency permanent.

The Public Relief Racket

EVERY city in the United States maintains some kind of relief fund. This fund is supported by taxation, by private contributions, or by both; but it is generally administered by the city authorities. Usually the fund is checked regularly, but occasionally this trifling formality is omitted.

Some weeks ago a man of disreputable character was arrested in New York for a violation of the traffic ordinances. During his trial it was brought out that he had been convicted once for manslaughter, three times for peddling drugs, and four times for violating traffic regulations. It was further shown that although this precious rascal owned a new automobile and a partnership in a prosperous speakeasy, he had been receiving from ten to fifteen dollars per week from the city's relief funds since February 24, 1932.

In the public administration of relief funds some losses are inevitable. But the losses will be very large, whenever the politicians in charge of the funds, or their hirelings, are permitted a freedom of administration that could be safely entrusted only to a St. Vincent de Paul, or a man of like wisdom and virtue. And there are few, if any, Vincents in our city administrations.

Mistakes, even honest mistakes, vanish like mists before the wind when it is known that all relief accounts will be competently checked. Unless that checking begins soon, public relief may top hijacking as a safe and profitable racket.

The Pope and the Corporations

GERARD B. DONNELLY, S.J.

II. The Art of Dilution

ONCE upon a time there were ten men who were directors in a corporation. It was a large and prosperous corporation, for it had outstanding 100,000 shares of stock and each share possessed an asset value of \$100. Well, these ten men got together privately and bought a large piece of property for themselves. It was a worthless bit of land, and they acquired it for almost nothing. Shortly afterwards, however, they called a board meeting, and there in their capacity as directors they bought the land from themselves for their company, paying themselves the sum of a million dollars. The land, as I have said, was worthless. Hence the transaction brought a six-zero loss to the company as a whole and caused a depreciation of about \$10 in the asset value of each share—a serious blow indeed to all the stockholders, both large and small. Of course, since the directors were also stockholders, they suffered a loss, too. Together they owned a thousand shares, equally divided between the ten of them. So you see, each man was out about \$1,000 on his hundred shares. No one of them, however, minded this loss very much, for when the million dollars for the worthless land had been split ten ways, each director found that he had \$100,000. Thus he was \$99,000 ahead on the whole transaction.

I tell that fable for two reasons. First of all, it stresses the divorce between ownership and control—the phenomenon which, as I tried to show in a previous article on the Pope's Encyclical, is partly responsible for the concentration of wealth, power, and economic domination in the hands of a few men. In the second place, it illustrates another sentence from "Quadragesimo Anno." The ten directors, elected only to further the interests of the corporation and its stockholders, contrived instead to use their power for their own enrichment. They regarded their directorship not as a responsibility to others but as a selfish opportunity. They did not hesitate to despoil their stockholders of an immense sum and to pocket the profits themselves. Put technically, what these men did was to dilute the participations for their own advantage. And I am sure it is this same dishonest practice that the Pope refers to in the last phrase of the following passage in his Encyclical:

It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few, and that those few are frequently not the owners but only the trustees and directors of invested funds, *who administer them at their good pleasure.*

That italicized phrase—really one of the most striking in the Encyclical—is likely to convey no meaning at all unless one understands what might be called the technique of dilution. Anybody reading the passage will see that the Pope is denouncing unscrupulous directors for misusing other people's money, but for the ordinary reader the words will have no force or bearing until he

knows something of the methods by which the dishonest thing is done—in other words, until he knows *how* double-dealing officials can juggle invested funds for their own benefit.

The art of stock issuance has long been a complicated, mysterious, and wholly unintelligible business to most of us. Fortunately, however, two Columbia professors have recently published a book betraying all the secrets. It has been called an epoch-making book; as I have previously pointed out, it is really a companion volume to the Encyclical. Besides that, it happens to be one of those engrossing books that you sit up all night to read. And as a result of its publication we need no longer be mystified by the hocus pocus of stock watering. To this book ("The Modern Corporation and Private Property," by Berle and Means) I am entirely indebted for the leading facts set down in this paper, though I have made bold to simplify its facts and to illustrate them with concrete examples.

Corporation officials, faithless to their trust and dishonestly concerned with personal profits, are able to rob their own stockholders in a number of ways. To simplify my explanation let me here imagine a fictitious company. By name the American Corporation, it is worth \$150,000, and of this sum \$100,000 is Capital and \$50,000 is Surplus. It has 1,000 shares outstanding. Their par value is \$100, but profitable operation has given the securities a liquidating or asset value of \$150. I am further supposing, first, that there are ten directors in control; second, that they own only a fractional portion of the shares—say, five shares each; and third, that they suddenly determine to mulct their own shareholders or (using the Pope's words) to "administer the invested funds at their own pleasure."

Non-par-value shares. Here is the first means by which directors may substantially reduce the value of the owners' participations. Under the statute law of some States, the charter empowers directors to issue new stocks for which, be it noted, they may arbitrarily fix the price. This is a grant of power capable of immense abuse in the hands of knavish officials. Suppose, for example, that the ten men running the affairs of our fictitious corporation vote the issuance of 500 new shares, fix the price at \$5, and then buy up the whole new issue themselves. See what immediately happens. They pay in the \$2,500 for their new stock, and of course the capital assets of the company jump from \$150,000 to \$152,500. But at the same time the number of participations is disproportionately increased—from 1,000 shares to 1,500. A greater number of stocks are now entitled to divide the assets upon liquidation. Concretely, that means that all the shares, which up to now had a value of \$150 each, are now worth only \$101.06. The body of stockholders in the company suffer an actual depreciation of \$49 a share.

But meanwhile each director, who has bought the new issue at \$5, finds that he has made a paper gain of \$96 on each share, the reason being that his new stocks, like the old ones held by all the owners, are actually worth \$101.06 apiece. Since he has bought fifty shares, his transaction has profited him \$4,800. It is true that his five old shares have depreciated, like all the others, and are worth \$245 less. But even when you add that loss to the purchase price which he paid for the new issue, you will see that he has a net gain of \$4,405. It is hardly necessary to point out that this sum, which must, of course, be multiplied by ten to take in the whole group of directors, is the result solely of a dilution. In plainer language, the directors have dipped their greedy hands into the invested funds of their stockholders. Now translate that deal from the simple figures in which I have described it into terms of hundred thousands of shares, and you will begin to realize how a group of directors can utilize the non-par-value device to squeeze immense sums from their helpless people.

Parasitic stock. This graphic name is applied to a device which, though legitimate in itself, may be abused by directors who wish to reap where others have sown. In certain localities the law permits a corporate structure under which one class of stock is allowed to share proportionately in the earnings of another class, the same statutes also authorizing the directors to decree new issues of either class. Probably this description means nothing to the reader, but an example will serve to show how the thing can be debased into an instrument for self enrichment.

Suppose, then, that the 1,000 shares of the American Corporation are composed of two classes: there are 500 in Class A and the same number in Class B. The charter states that the A securities are to receive two-thirds of the total earnings, whereas the B securities are to get only one-third. The earnings of American Corporation are \$5,000 per year; hence, Class A gets \$3,333 of this, and the other class \$1,666. With that clear we make another supposition, namely, that B stocks are the only kind that the directors hold. Now watch the technique (which for the sake of clearness I again describe in simple figures). The directors meet; they vote the issuance of 200 new shares of Class A stock. Outsiders buy it up, and thus a large amount of new capital is added to the enterprise. New capital results in increased earnings, which rise, let us say, within the year from a former figure of \$5,000 to a new total of \$6,000. This sum is then divided proportionately, as described above, two-thirds namely, or \$4,000 goes to the holders of Class A stock and \$2,000 is allotted to Class B.

But right here is where the catch comes in. It will be recalled that the directors, owning only B stocks, did not decree a new issue of that class, but voted only an extension of the A securities. This latter stock formerly made \$3,333 annually and there were 500 shares to divide that sum; but now, as a result of the new buyers, there are 700 shares to split the new earnings of \$4,000. At the same time the earnings of Class B have jumped from

\$1,666 to an annual total of \$2,000; nevertheless there remain only the 500 shareholders to participate in that total. In other words, the Class B holders, to which the directors belong, have made no new outlay of capital at all, yet their annual earnings mount from \$3.33 per share to \$4—a nice rise of 67 cents which, it is to be noted, is derived solely from the earning power of other people's money and is happily diverted to the directors by the sheer witchery of the new issue.

Again I ask my reader to add a string of zeros to these small figures so as to lift the deal into the brackets of big business. Then only will he begin to visualize the golden stream that can pour into the pockets of directors who do nothing except vote an unconscionable Aye on a board-meeting proposal.

Paid-in surplus. In certain States the law requires the corporation to set aside a definite sum as capital and forbids it to dip into that capital for dividend payments. This restriction, however, does not stop dishonest officials from a legal plundering of stockholders. Should they wish to use it, they have at hand another device—legitimate indeed, but too often abused. Imagine that our American Corporation has distributed or lost all its surplus but is still in possession of its original capital assets of \$100,000. Authorized by their charter, the directors now decide to extend the old stocks and also to float a new class. They put out the new class first—1,000 shares of Class B at a price of 10 cents a share; this they immediately buy up for themselves. Then they decree the extension of the old class—1,000 shares of Class A. Its price is \$150, and it is to be noted that this price really comprises two items—\$100 as a payment to the corporation's capital, and \$50 as a payment to the surplus fund (this latter is an arbitrary levy which is justified on the score that it is really an equalization making up for the fifty-dollar difference between the par value of the share and its presumed present asset value of \$150).

In the end, when all the shares are sold, the enterprise finds itself endowed not only with new capital but also with a new surplus amounting to \$50,000. This is set down on the books as "surplus paid in" by the new purchasers, and it is important to note that the law allows this surplus to be distributed as dividends on all classes of stock. In other words \$50,000, contributed solely by the buyers of Class A stock, may be distributed to both classes. Grant for the sake of clearness that both classes are to share equally. The reader will readily understand how, in the course of time as dividends are paid, the new buyers of Class A will get back only half of the \$50 surplus they paid in for each share, while the other half will go to the directors as dividends upon the Class B securities. In short, the men who sat around a rosewood table at board headquarters and engineered the deal will eventually collect \$25 as earnings on the shares that cost them 10 cents.

Now I am quite aware that I exaggerate the return and that in practice the B stock, sold at a dime a share, could hardly be allowed such a disproportionate dividend. The thing that I mean to stress, however, is not the inequality

of the earning but the curious fact that the directors are legally free to derive a profit merely from the issue price paid by incoming buyers. All this may sound pretty complicated to the lay reader, but its end result at least is understandable: the stockholders are despoiled and the directors enriched. Once more, to use the Holy Father's words, the directors have "administered invested funds at their own good pleasure."

Stock-purchase warrants. Often dangled as "sweetening" before the eyes of prospective buyers or granted as rewards of merit to corporation officials, the stock-purchase warrant is a privilege which can produce the same effect as the fabled million-dollar land deal described in the first paragraph of this article. A warrant represents power to dilute every share of stock in the corporation. If it is actually exercised, it brings a corresponding profit to the holder. Briefly, it is a right to buy a certain number of shares for a definite price, fixed here and now, whenever in the future new stock happens to be issued, and the company's directors, incredible as it sounds, are not restricted in their freedom to issue as many warrants as they choose.

Suppose, for instance, that when our American Corporation was chartered, one of its directors, the real founder of the enterprise, was granted a warrant entitling him to buy at 100 a block of 5,000 shares of such stock as should be subsequently issued. Four or five years later the company is in splendid condition, rejoicing in a flourishing business and a big surplus. The board determines to float a new issue of 10,000 shares at \$150, and these are about to be snapped up by an eager public. But just at this time the founder decides to exercise his warrant; and so he picks up 5,000 shares at 100, paying, of course, a total of a half-million dollars for the securities. Meanwhile the public buys the other 5,000-share block. They pay the full price, however, which means that they contribute \$750,000 in all. As anyone can see, there are now 10,000 new participations in the capital, and without bothering to be exact in our figures, the effect of the transaction can be easily indicated. The incomers have paid \$150 for securities which are now worth only \$125. The warrant holder, coming in at 100, has dragged down the asset value of all the stocks but has also benefited to the tune of \$25 a share, and this gain, even though he does not cash in on it, has been taken wholly from the new buyers. His warrant is really a heavy tax on each incoming purchaser.

I have described the thing in small figures and I have said nothing at all about the serious effects of warrants that are issued and not exercised.

Blank stock. The legal right to dilute, which I have been describing in this article, reaches its pinnacle in the power to issue blank stock. The thing can be compared only to a blank check, signed and certified and ready for the directors to fill in at any amount they desire. Authorized to put it out (and at least one State allows it, though there are certain restrictions rising from the common law) a board can do what it wills with the investment of the stockholders. This incredible privilege,

granted by legal charter to the great nobles of the corporate realm, will almost inevitably remind one of a passage in a book dealing with another and equally remarkable Wonderland: "I can't believe that," said Alice. "Can't you?" the Queen said in a pitying tone. "Try again; draw a long breath, and shut your eyes." It takes an act of faith like that to believe in the devil's miracle of blank stock.

In the foregoing paragraphs I have dealt mainly with the technique of dilution and only by implication with the directors' power to divert earnings or their still more startling power to alter the contract rights of security holders. Let the reader, if he is interested, study the fascinating account of all this in Berle and Means. Enough has been said here, I believe, to convince the reader that there is a world of meaning in one of the apparently insignificant phrases of the Pope's Encyclical. This paper has made no accusations; it has merely described a technique, showing what directors *might* do if they are so inclined. The Pope, however, goes much farther; he hurls a charge—brief, bald, and indignant. Directors, he says, actually do exercise these arbitrary powers; they do seek personal wealth and power. Their greed, their thirst for economic domination, unchecked by moral scruples or adequate laws, is the cause of the world's disaster.

Depression Economics: Barter and Scrip

FLOYD ANDERSON

APPARENTLY discouraged by the efforts of the nation's leaders and economists, as well as by the speeches of politicians advocating this or that pet but ineffectual plan, the unemployed of this country have themselves gone to work, in an endeavor to solve their personal problem. That their efforts have been successful is evidenced by the fact that over 1,000,000 unemployed have been put to work through the barter system. Sometimes the method used was barter pure and simple, and sometimes through the use of scrip, which is but an extension of the barter system—a simplifying of the process, if you will. I do not recall any other plan that has put anywhere near that many men to work, without depriving an equal number of a large portion of their wages, such as the share-the-work plan.

All over the country, during the past year and a half, these barter exchanges have been springing up, and the surprising thing is that those exchanges organized by the unemployed themselves have been the most successful. Those organized by the community fathers have not proven very successful. An instance is Grand Rapids, Mich., which had been paying in scrip workmen on public works throughout the city for a considerable time, under a modified system of barter. Now, however, the Grand Rapids city officials have found that the plan they have adopted does not work for them, and are deciding to abandon it.

But the unemployed themselves are making the barter

system work. In Seattle, Omaha, Minneapolis, Denver, Los Angeles, and Salt Lake City, as well as many smaller cities, and lately in New York City, unemployment exchanges are in full swing, providing labor for their members in exchange for food, clothing, and other necessities of life.

The movement is said to have started in Seattle, Wash. However, it has been introduced to other parts of the country almost simultaneously. The process is as simple as that used by a box-car wayfarer to secure a meal. He merely walks up to the back door of a farm house, providing a vicious dog does not dispute his passage, and offers to exchange his services on the wood pile for a meal. If his offer is accepted, it is a form of barter—he trades his labor for a meal.

The unemployed have been doing the same thing. They have gone to the farmers, for instance, and offered to assist them with their harvest. The farmers have paid them off with food products—vegetables, meats, fruit—anything that they were willing to part with and which the workers wanted. The laborers went to the farm, worked, and in the evening each man took his share of the produce home with him. Often trucks were donated to transport the workers to and from work.

Soon, however, with the growth in number of laborers, the process became more complicated. Many a workman, trading his labor for farm products, was badly in need of a suit of clothing. Or perhaps his rent was overdue and his landlord becoming impatient. Or his shoes might need repairing. Then the barter system became more complicated. Headquarters were organized where members could bring their products and exchange them for clothing, shoes, or even for work to be done by other workmen, such as plumbing, or other repairs to their home.

From this, it was shortly seen that some token of exchange was needed, and soon scrip was being printed. The farm laborer would receive this scrip, or receipt for his work, from the farmer, and the farm produce would go to the exchange headquarters. The same would be done with all other workmen from the exchange. Then the laborer could go to the exchange and trade his scrip for clothing, or shoes, or whatever they had that he needed. Soon this became more amplified, as the organization leaders induced landlords, professional men, and others to enter their organization. Then the holders of the scrip could go to the dentist and pay for the repair of their teeth with scrip; the dentist in turn could have his office painted, or other repairs made, paying back the scrip. Or, if he desired, he could get vegetables, fruits, meats, or shoes and clothing for his scrip.

In Salt Lake City, the National Development Association is the bureau of exchange. It has become so successful that during one month last year the business done at the headquarters averaged \$2,500 a day in scrip; and it was estimated that the amount for the month would approximate \$75,000, quite a turnover. The N. D. A. has expanded so that now it has branches in several communities in Utah, Idaho, Wyoming, and one has been opened in Phoenix, Ariz. There are now over 30,000 mem-

bers in this association. The Salt Lake City headquarters house a sales department, a beauty parlor and barber shop, a clothing department, and a gift shop. The demand for its services have been so great that the heads of the organization have been negotiating with coal mines near Salt Lake City, and through an exchange of farm produce and coal, expect to be able to take care of the unemployed through the winter.

In Minneapolis, there is another organized group, known as Organized Unemployed, Inc. Here, too, the process started by sending laborers out to the farms, to assist in harvesting the crops, the men being paid in farm produce. This seems to be the beginning of all these movements, probably because the farmers are short on money but long on food and an exchange profitable to both the unemployed and the farmers can easily be made.

The Seattle Unemployed Citizen's League has grown to a membership of more than 50,000, including dentists, lawyers, accountants, laborers, clerks, cooks, and almost every kind of workman.

One of the various forms of scrip is the stamped money used in Hawarden, Iowa, started by Charles J. Zylstra. In this town of 2,500 people, the first issuance of scrip, or stamp money, was on October 8. The coupons are about twice the size of a dollar bill, in \$1.00 denominations, and each user of the bill was in effect charged a three-percent sales tax, as he had to put on each bill a three-cent stamp, purchased from the city clerk with real money, every time that the money was spent. There are thirty-six spaces on the reverse side of each bill, and after all of these are filled, the bill is returned to the city clerk. Thus, by the time the bill is returned, \$1.08 will have been paid into the treasury for stamps, redeeming or retiring the bills. The extra eight cents covers the cost of printing the scrip, stamps, etc. The money was issued by the city to pay workmen on city public works, grading streets, etc. The successful working of this plan in this little town has caused it to be adopted by other communities in Iowa and other parts of the United States, as well as in Canada. Of course, the same variation of the stamped-money scheme is not used in all these communities. Some use fifty spaces on the bill, with two-cent stamps to be attached, and the extra expense is defrayed by the city.

Barter and scrip seem to have succeeded where all the charts, graphs, speeches, and relief plans of economists, amateur and professional, politicians, and business leaders have failed, even though the barter method provides usually only a bare living, with perhaps a few slight luxuries, for the unemployed members of each group or association.

But who is there to say that a movement, which provides work and food and clothing and shelter for even ten per cent of our unemployed, without sacrificing their self-respect or humiliating them, is a failure? Some may construe it as a victory for that "rugged individualism" of which we have heard so much, and which Pope Pius XI has placed on the same plane with Communism; but it should rather be noted as a victory for concerted action and unselfish cooperation, for only thus can each individual movement succeed.

The Collar Called Roman

FRANCIS TALBOT, S.J.

MORE times than seven times seven times have I laughed the laugh courteous when someone would begin: "Di' ja ever hear the one about the priest and the drunken man?" The ancient story had to be told, how the priest said to the well-liquored fellow, "You're drunk," and the inebriate said to the priest, "Y'r drunk y'rself. Y'r so drunk ya don' know y'r collar's on wrong-side front." That collar turned the wrong way does sometimes puzzle the man who is in the state of seeing double. Some years ago I tried to quiet one such on a boat in the Chesapeake. He responded beautifully to my efforts, and to show how much he thought of me he offered me his wallet, which I refused, and then the large diamond ring on his finger, which I also refused. But he would not be put off; he took the stick pin which he was wearing, according to the fashion of that age, from his tie and wanted to put it in my tie. He looked fixedly at my collar, and blinked thoughtfully, and leaned nearer for a better view, and then, as if he could not understand, he put the stick pin into the lapel of my coat.

Still, that oft-repeated tale of the priest and the drunken man is not so very ancient; it can't be more than fifty or sixty years old. For the Roman collar as we now have it is not much older than that. All the pictures of the stern-faced, rugged-hewn ecclesiastics who lived before the Civil War show them in sprawling stock and choker, no different from the heirloom pictures of great-grandpapas and beetling-browed statesmen. For in those days, the priests in our heretical land were undistinguished by their neck enclosures from the conservatively dressed layman, as they were also undistinguished by the title of "Father."

Nevertheless, it has always been the mind of the Church that the priest and prelate should be distinguishable from the layman in his style of dress, that is, if the intolerant lay authority, as in Mexico today, did not force the priest to be lay in his clothing, or if a cruel lay government did not force the priest to disguise himself as a layman, and thus evade the fines and imprisonment and even death that awaited a priest who revealed his identity in the Protestant American Colonies. In Catholic countries, where the cassock, or soutane, is the usual street costume of the cleric, the cleric is most obviously not to be mistaken for a layman. But in countries of mixed religions, and especially in our own where religion has been mixed up by more than 216 sects, the effort of the Church has been to prevent the laymen from being mistaken for the clergyman as well as the clergyman for the layman.

It was not enough for the Church authorities to prescribe, as before the Civil War, that the priest should abstain from gaudy colors in his raiment or that he should clothe himself in black or other somber shade. Nor was it wholly satisfactory to state only, as in the Second

Plenary Council of Baltimore, in 1866, that "clerics are to avoid a dress and personal appearance not becoming their station." It was felt necessary, in 1884, in the Third Plenary Council to "enjoin upon our priests as a matter of strict precept that, both at home and abroad, and whether they are residing in their own diocese or outside of it, they should wear the Roman collar."

By that date, however, the Roman collar had crept around the necks of most priests and was the distinguishing mark in general use. In these days, the Roman collar may distinguish the priest and seminarian from the professed layman, but not at all from the professed minister. For the style of buttoning the collar in the back has become most popular with the black and white clergymen of the myriad denominations, even those who detest things Roman. They find it has its advantages. But they are an embarrassment to the pious Catholic who thinks he sees a priest whereas he sees nothing more than a Roman collar.

So usual and ordinary by now is the garb of the Roman collar that one cannot imagine the priest in any other neck ornament. So perfectly matter of fact is it that the question of its origin or the custom of wearing it is seldom if ever popped. I myself have been wearing it for more than two decades, with never a thought about how it was invented or through what agencies it came to be recognized as the proper priestly fashion. Yea, and there be certain more elderly and learned priests who were as blankly ignorant about it as I was. The encyclopedias are silent on the subject, and the question-box columns of the Catholic magazines are empty of information. Our esteemed Dr. Watts, librarian extraordinary, coursed through upwards of thirty volumes that should have given exact information on the Roman collar, so called, but gleaned very little. He learned some few facts from Father Nainfa and from Dr. Rock, which I may reveal; but what he adds by way of "certain Wat-tish observations," I shall withhold from the general public.

The Roman collar, in its present stage of development, consists of two parts, the starched white band that buttons in the back and a black bib attached to it. This black neckpiece which parallels the necktie of the layman is called, for some silly reason, the "rabbi" or the "rabat," from the French. My best French dictionary translates *rabat* as "discount/clergyman's band/end of the roof of a tennis court." The second meaning, of course, is appropriate but non-explanatory. The word, for those who hear it for the first time, may create confusion since it is hard to imagine a priest going about with a Jewish teacher attached to his collar.

Now this is surprising. The starched white band is not the Roman collar at all; the rabat is. Extracting details out of a misty past, it would seem that in medieval and renaissance times, and most certainly in still earlier

times, the cleric in his ordinary street garb left his neck bare. Even today some of the older Religious Orders adhere to this ancient lack of style. About the sixteenth or seventeenth century, there came the fashion of protecting the neck with a cloth breast-plate, the color indicating the rank of the cleric. Ecclesiastics were warned against ruffs and full-frilled ruffles as smacking too much of worldliness and secularism. The collar of the shirt began to be shown above this neckpiece, a tiny bit at first, it would seem, but more amply later on. The clergy were following the lay fashion in this, and more fashionable ecclesiastics draped the shirt collars down over the shoulders. It was Urban VIII, in 1624, who enacted that "all embroidery and lace upon collars and cuffs is forbidden" to clerics.

With the perennial changes, as I can follow them through my scant authorities, the shirt-collar-showing fashion was abandoned and the clergy came back to the stern unadornment of the black or colored neckpiece which consisted of a stiff rim in the form of a collar and a soft piece of cloth of the same quality and color falling over the neck and collar-bone. This black or purple or red collar was properly called *collare*. To protect it and to keep it clean a thin band of soft linen was stretched along it. This washable piece was known as the *collarino*. By a natural evolution the *collarino* increased in size until it quite covered the *collare*, and usurped its function. The sanitary band of linen developed into a stiff, starched collar, and the only use of the original collar was that of serving as a device to join the bib to the white band.

As to the distinguishing adjective of Roman in regard to this type of collar, I have no other explanation than that the *collare* began to be worn at Papal Rome and from there spread, as all good things have a habit of doing, to the rest of the world. As to its being forged into the starched white hoop of its present form, I have not been able to trace its process by process.

This may be said. About the 'sixties, in the United States and Great Britain where the soutane, or cassock, was not worn outside of the Church areas, the adapted form of the Roman collar began to assume the shape it now has and replaced the collar with wings, (compare old photographs) buttressed with cravat or choker. Manufacturers took it under advisement and moulded it into its present practical form, a double foldover collar, in all sizes from 13½ to 17½, with three buttonholes in front, in varying heights and styles, simple or de luxe. The facts just mentioned are from the circular of a clerical collar company which is striving to introduce to the clergy a "semi-stiff de luxe" in addition to a "regular stiff." The advertisement lists "seven real reasons why you should wear the new semi-stiff de luxe clerical collars," the seven reasons being divided into four headings, namely, comfort, dignity, durability and satisfaction.

There is a pseudo-Roman collar called the Anglican collar in this same circular. This is not a "foldover" but a "single standing collar," with a "buttonhole tab in front." It will come as a revelation to some priests

to learn that the single standing collar is not Roman, for many have worn it under that misapprehension. Let me quote as proof, in addition to the circular, a footnote by Father Nainfa in his "Costume of Prelates": "The 'single-band Roman collar,' which seems to be in favor in some parts of the country, and is advertised as a 'specialty' by certain clerical tailors, should be left to the clergymen of 'the Episcopal Church.'" But they, in turn, will not leave us our Romans.

Above this footnote, Father Nainfa states a fact and draws a very practical solution which, if followed, would revolutionize the current fashions in rabats, or rabbis. I quote him at length:

Though treating exclusively of the prelatical costume, it may not be useless to remark here that the *collare* (that is, the *rabat*) for priests and for other members of the inferior clergy, must be made entirely of woolen material, silk being reserved for the *collare* of Prelates and of such dignitaries as have received a special indult to that effect. *A fortiori*, velvet is never allowed, not even conceded.

Therefore, good Sisters and the pious ladies who, at Christmas time, overwhelm priests and seminarians with gifts of "rabbis," should take notice of this rule and offer only woolen *collari*.

Now that I have reached the button hole of this discourse on what the Evangelicals and the Non-Conformists disrespectfully call the Roman "dog-collar," I find that I have failed to fulfil my original intention in beginning the article. I had intended to tell how it feels to be encased in the "stiff double foldover," and how certain peoples feel toward the one so collared. I must postpone that narrative of adventure until such time as the Editor again admits me to his columns.

PSALM FOR MEXICO

Sustain my cause, O God: deliver me
From men and nations that unholy make a mock
Of laws and mire their sources.

Whose decree
Is writ in peace, their war confounds my flock
And decimates its shepherds. They, who dare besmirch
My altars, bartering my crosses, now grow grim
With greed.

By night their mallets crush my church,
My festival is hedged with hate, my daily hymn
Of praise and adoration downed with lies.
When will the just prevail, when will my Mass
Be warranted?

Wherefore our mother cries:
They give my cloisters unto heretics and grass,
They harass me, my schools are sealed, my young
Induced to scandal.

Draw me not away,
O Lord, together with the wicked: I have clung
To justice; suffering reproaches all the day
My heart has not turned back.

What is my hope
If not the Lord? my strength if He denies
His Countenance to me and I must grope
In darkness.

Trust in God, my soul: He will arise,
The cities will contain their walls in shame,
The mountains will invite the sea, the sea
Will bless the deserts. I will join acclaim
With harps, with music sweetly pluck the psaltery.

JOHN GILLAND BRUNINI.

Back of Business

PRESIDENT ROOSEVELT has launched a three-point attack against the depression. He has clarified the banking situation by separating the sound from the weak. He has taken steps to eliminate excessive and unnecessary veterans' appropriations. He has finally completed plans (at the time this is written) to make public works available for the relief of unemployment.

Every one of these measures was wisely conceived, and planned and campaigned with fine determination and a rare display of leadership. But let us recall, if only for the sake of clarity and accuracy, that this is not yet recovery, not yet an upward movement. It is the program of an emergency, the successful attempt to stop the further disintegration of business and of society. Of course, a car sliding downhill has to be brought to a stop before it can travel uphill again. Of course, there is constructiveness in the halting of the vain and the negative.

If the threatening collapse of private banking had not been dictatorially dealt with by President Roosevelt, people would not only have undermined the banks but the security and the integrity of the American dollar. Without a heavy cut in veterans' appropriations and administration expenditures, the public debt of the United States, which already stands at over twenty billion dollars, would assume fantastic proportions and would make the bankruptcy of American Government something more than a threat. Without relief for the unemployed, their surprising patience and endurance of hardships, physical as well as mental, might well come to an end.

What we have experienced during the last few weeks was a hurricane which found the captain on the bridge. And he was supported by Congress. The cooperation between the President and Congress was perhaps the most encouraging thing that has happened in a long while. There was a reason for it, and that reason was the emergency. Here the question arises: how will Congress behave when the need for emergency legislation has gone?

Obviously, permanent changes in the business structure of the country will be far more difficult to enact than the decrees which we have witnessed in recent weeks. Taking only the three issues which we have mentioned above—namely, banking, budget, and unemployment—our legislators would have to decree Federal control of banking and investment policies. Who is more powerful, Congress or the financial interests? They would have to convert the huge amount of short-term Government obligations, at the same time cutting the rate of interest by one per cent or more. What and how strong would be the opposition of the bondholders? They would have to provide for shorter working hours, adequate wages, and unemployment insurance. How would the manufacturers react who would have to carry the brunt of the burden?

In short, will this nation change from a business to a social point of view? For the time, we can only have confidence.

GERHARD HIRSCHFELD.

Economics

Uncle Sam Counts His Dollars

PAUL L. BLAKELY, S.J.

IN one of his pungent essays on politics at Washington, Westbrook Pegler, than whom, and so on, there are few critics more pungent, asserts that many of our statesmen are number-drunk, as one might say, with no practical appreciation of the billions they vote away. They are exactly like Wordsworth's man to whom a primrose by the river's brink was just a yellow primrose, but with this exception: the man in the poem actually saw the primrose before he decided that it was just a yellow primrose. The statesmen have never seen the billions; you would lose money, hints the sprightly Mr. Pegler, if you paid ten dollars to frisk a roomful of them. Still, they blithely put these huge appropriations on the books, forgetting that they cannot be rubbed out, but "will have to be paid some time." Of course, they really can rub them out, if it comes to that, concludes Mr. Pegler, "but if it comes to that, there will not be any U. S. A. any more," and no need to worry about Federal finance.

Mr. Pegler signed his reflections on February 26, 1933, and the President repeated them, in substance, in his message to Congress on March 10. The President observed that for three years the Government had been on the road to bankruptcy. No one had stepped out to tell the Government to take a safer road; in fact, the steady progress to bankruptcy was greeted with applause by the thousands who hoped to profit by Federal appropriations, and was observed with indifference by millions who fatuously reflected that this was the richest country in the world. Had they possessed the acumen of the late Mr. Micawber, they would have known that it is bad policy to whistle and sing when your annual income is twenty pounds, and your annual outgo twenty pounds, ought, and six; but that acumen they lacked. In 1931, wrote the President, the deficit was \$462,000,000, and for 1932 it was \$2,472,000,000. It will probably exceed \$1,200,000,000 in 1933, and for 1934, comparing the appropriation bills passed by the last Congress with the estimated revenues, it will exceed \$1,000,000,000. Thus we face an accumulated deficit of \$5,000,000,000, with the certain prospect of even larger deficits thereafter, "unless immediate action is taken."

The President proposes to take that action. The bill which he submitted to Congress will enable us to save about \$500,000,000 for the present year. That is a small sum to men drunk on figures, but it is only the beginning, and may the good Lord grant that it is the beginning of a fixed policy, based on the wisdom of Mr. Micawber. "Such economies which can be made will, it is true, affect some of our citizens," the President grants, "but the failure to make them will affect all of our citizens," and he adds a sentence which the hotheads in Congress and out of it ought to ponder. "The very stability of our Government itself is concerned, and when that is concerned, the benefits of some must be subordinated to the

needs of all." Savings will be made by merging some bureaus and by abolishing others, but the major economies will be effected through the reduction of Federal salaries, and the reorganization of the whole system of compensation and hospitalization of War veterans. On these changes, a new Federal policy will be built.

That these cuts will mean real suffering to some thousands of citizens is certainly true. Certainly many of our Congressmen will be grossly overpaid at \$8,500 per year, and I weep no tears over the woes of those tottering hoplites "who never heard a percussion cap," to quote Senator Glass, "or saw the Atlantic ocean." To the widow, the orphan, and to the disabled soldier, let us give all that is possible; but those popinjays among the lobbyists, those perfumed milliners who talk of guns and drums, and of parmaceti, the sovereign'st thing for an inward bruise, and who would have been soldiers (at least by grace of conscription) but for those vile guns and Armistice Day, can fend for themselves, like the rest of the country. If we have tears let us shed them for the underpaid men and women who do the Government's trench work. Few of these, however, will offer opposition, and for two reasons. First, as good citizens, they understand the necessity, and second, their lack of organization would make opposition futile.

In spite of opposition here and there, the country is convinced that hereafter Uncle Sam must count his dollars, and arrange his budget accordingly. How long that conviction will last is another matter. As Thomas S. Adams, of Yale, whose recent death deprived the country of a most useful citizen, once observed, "public expenditures seem to thrive on opposition." As long as I can remember, candidates have been elected on economy programs. Even in 1924 and 1928, periods in which we were all paper millionaires, the party declarations recommended economy and pledged economy, but there the matter dropped. Such futile efforts as have been put forth for the last twenty years generally consisted in lopping five dollars off the appropriation for one purpose, and adding ten dollars to the appropriation for a new one. Adams characterized the continual increase of appropriations as one of the most irritating, fascinating, and mysterious of social phenomena. It is irritating because new appropriations, or larger appropriations, imply increased taxation. It is fascinating, because apparently it cannot be checked. It is mysterious because we do not know why it cannot be checked. The outraged taxpayer insists that it must be stopped, and candidates always tell him that it will be stopped as soon as they are elected. But stopped it never is.

In his address at the annual meeting last year of the Academy of Political Science, Adams repeated these remarks, first made in 1916, adding that at the time, he was simple enough to think they would be heeded. Later he had concluded that if public expenditures are to be controlled, three things are necessary; a definite policy of economy, as opposed to the policy of voting a large appropriation and then scaling it a trifle, a reorganization of the machinery of government, and intelligent groups

of taxpayers to enforce that policy. Otherwise, established abuses will continue.

If you want greatly to reduce public expenditures, you have got to convince this country in some way that we are spending too much for veterans, or for the public schools, or for the army and navy, or for the maintenance of roads. If there is to be a material reduction, you have got to cease spending so much money on pensions, upon the hospitalization of veterans, and you have got to cease spending so much money upon the public schools (and in my personal opinion, you could reduce the expenditures on the public school without grave injury); you have got to stop spending money on the highways, and possibly upon the Reconstruction Finance Corporation. (*Proceedings, January, 1933.*)

At present, said Adams, the machinery of Government is "almost as bad as the machinery of American banking." What that means is shown by the Senate investigation of banking as conceived by certain financial institutions in New York and Chicago for the last score of years. Probably the worst of the banking abuses can be cured by the legislation suggested by the President. It will be harder to cure similar abuses in the Government, for the reason, absurd as it may seem, that Governments are fond of spending money, and citizens, although they hate taxes, are not fond of organizing to prevent that spending. Here we have one of the many phenomena which make us wonder if, after all, Darwin was wrong. Is John Smith, not to catalogue you and me, really a *homo sapiens*? Or, as Adams puts it:

Finally, you have got to have extensive organization among yourselves, because the very people who sit here and applaud speakers who say that public expenditures can and will be reduced, on the showdown, when it comes to particular expenditures, are more likely than not to exert an influence in favor of keeping and not reducing those expenditures, and Congressmen know it.

The whole case comes to this, that the Government must not spend money which it has not got, and cannot get, not even by bankrupting its citizens.

All of us are now in sackcloth and ashes, a garb that not only signifies but stimulates salutary thoughts. We say we are for economy, and perhaps we are; in fact, I believe we are. Fourteen years ago when I objected to the old Smith-Towner bill on the ground (among others) that the thing would cost \$100,000,000 per year, my miserly argument was rebuked in language that would have been remarkably unkind if addressed to Scrooge, of the firm of Scrooge & Marley. It seemed to me then that a Government which had increased its indebtedness from one billion to twenty-four billions in two years might well give some thought to economy. But I was told that "only" \$100,000,000 a year meant nothing to a Government whose citizens spent more than that every year on such trifles as paints, powders, pomades, perfumes, piano-players, and pictures by Mary Pickford.

Today, as we face a deficit of \$5,000,000,000, who would speak of "only" \$100,000,000? We *have* changed, and if Dr. Adams's groups of infuriated taxpayers in every county can be formed, we may stay changed. At least we have learned that every dollar spent by the Government comes out of our pockets, and as Andy remarks, "Dat's sumpin'."

Education

Shall We Close Our Schools?

FRANCIS M. CROWLEY, PH.D.

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WE are still floundering in the depths of the depression, chastened, somewhat numb, but still hopeful. Educators have seen many of their dream castles despoiled by profane hands, and much of the freedom and prestige gained since the opening of the century has been swept away overnight. The Federal education bill has gravitated to the bottom of the pork barrel where it belongs. Financial stringency has generated a critical attitude on the part of the taxpayer which will bear fruit in a saner and more acceptable program. There will undoubtedly be a tendency hereafter to make higher education a privilege and not a commodity, to "educate those with intelligence and teach the others how to remain comfortably in ignorance." Such redirection would help to bolster the waning prestige of American education.

But how fares the day in our own little section of this educational world? Most of our problems of the moment seem, as elsewhere, to be financial in character. It is a question of trying to make one dollar do the work of two without destroying the morale of personnel or allowing equipment to depreciate too much. Boarding schools are having difficulties peculiarly their own, due as much to the changing character of our social life as to the depression. High schools are overcrowded in some sections, due to the closing of public high schools; in others, enrolments have dropped appreciably because of inability to care for the cost of tuition, books, transportation, etc. Colleges and universities located in cities have generally experienced increases in enrolment, while the reverse has been true for institutions located at some distance from urban centers. The parish school has undoubtedly been the chief sufferer during the financial debacle.

Inability to pay even a nominal tuition fee, the cost of books, uniforms, lunches, etc., have caused many students to transfer to public schools, particularly in the great urban centers. Many parishes find it difficult to care for the upkeep of the school with normal income cut from one-third to one-half, or even more. But it is in the country districts that we find conditions acute, especially in localities affected by the drouth of 1930. A number of Catholic schools have been closed in some districts, in others the school year has been shortened, and in still others the salaries of Sisters have not been paid at all for many months, or paid only in small part. But the most deplorable outcome has been the surrender to public-school boards of Catholic schools because pastors were unable to carry on. This method of caring for the schooling of Catholic children seems to appeal to some, yet there is a very real danger for the Church in the extension of the practice.

Let us take any given pastor ministering to his flock in a rural section in which economic conditions have reduced the community practically to a state of barter. Col-

lections provide just about enough for the maintenance of the church and the rectory; the payment of the pastor's modest salary, or the salaries of the Sisters teaching in the school is out of the question. If he should be fortunate enough to have teachers drawn from one of the larger Sisterhoods there is hope that the Provincial will be patient in the matter of payment, for some Communities have been magnanimous enough during the depression to postpone the day of reckoning indefinitely. But in case the Community cannot afford to defer payment the pastor must close his school and turn his charges over to the public-school system. In some States it is possible for him to turn over the control of the school to the local school board, the maintenance of the building and the salaries of the Sisters being cared for thereafter from local tax funds. But in accepting this plan, the pastor no longer exercises any influence in the school. It is true that, on the request of parents in localities in which large numbers of Catholics are found, religious instruction may be given during school hours, but such districts are rather the exception than the rule. Again, religious instruction in practically all cases can be given outside of school hours, for then the school building is no longer under State control. The first plan can only be resorted to in communities that are very tolerant; the second is nothing more than a twentieth-century application of the basic principles of the Faribault and Poughkeepsie plans. The passage of a religious-garb act in any of the States now subsidizing schools under either plan would make the continuance of the arrangement impossible. Since the school officials in such States are aware of the fact that the schools secure better trained teachers at lower salaries under the present arrangement, there is little danger of such legislation being enacted.

The compromise plan is at times viewed as a makeshift, to be resorted to until conditions improve; that is, some religious instruction is better than none. Yet there are many who do not see the pernicious effects of this compromise, and view it as an acceptable and permanent solution of our financial problems. The drawbacks are very real and strikingly evident, endangering the best interests of the pastor, the Religious superior or Provincial, the teacher, and the pupil. In other words, the extension of the practice of turning Catholic schools over to public-school boards, or of accepting new schools from public-school boards, is contrary to the best interests of the Church, for it is nothing less than compromise with all its ramifications of full State control, loss of religious atmosphere, compartment-tight religious instruction, secular-university influence, and secularized teachers.

It is only reasonable to suppose that the teacher's attitude will to a certain extent be affected by the subversive influence of public-school officials who disapprove of the Catholic educational program. The confusion which results may ultimately lead to a secularized outlook. It is only a step then to "stucco Catholic education," the hybrid brain child of those who make little of religious atmosphere, and posit the thesis that the Catholic school differs from the public school only in that it provides religious

instruction, and that the manner of providing such instruction is not of real import. Again, in order to placate State officials, and at times to secure required certificates, Sisters attend State universities or State normal schools, with further danger of secularization in outlook and practice. Due to the fact that the number of such teachers may in time become large in any given community, all sorts of complications as a result of misdirection of educational effort are possible. The danger is very real, then, that the outlook of the Sister in the Catholic district school will become lopsidedly professional.

Do not infer that the discussion takes the form of censure for the Sister, the pastor, or the Provincial. No one can question their devotion to the true interests of the Church—they are unequivocally not to blame for the extension of the practice. The pastor feels that half a loaf is better than none, and who would question his sincerity? The Provincial needs a larger margin of financial support than can be secured from salaries of \$35 or \$40 a month, the usual rate for Sisters teaching in parish schools; that is, if she hopes to be able to meet the demands of the motherhouse for ever-increasing appropriations for professional training, care of novices, the aged, the sick, etc. Only too often she finds herself in a position in which she is practically compelled to accept the higher salary of \$65 or more offered by the public-school board. Furthermore, since the pastor has decided to give up the struggle, it would be folly on her part to reject the offer. Granting that it is a new public school she is requested to take, the temptation is too great to resist when she sees open before her a vista of days unclouded by the blighting shadow of lack of funds. Beyond doubt, she is the victim of a system of financing schools which is fundamentally unsound.

That is the chief reason for compromise. Since compromise does not pay, the system must be revamped so as to save the pastor, the teacher, and the Provincial from its inevitable consequences. In a later article the system of financing parish schools will be discussed at length.

With Scrip and Staff

THANKS to our President, I did not need to part with my "scrip." The nice new currency does away with that idea. As for the staff, I am inclined to lend it to the explorers who are trying to climb Mount Everest. They have a terrible job ahead of them, and need all the assistance they can get.

From the stories that they send out, they have considerable trouble about their food. It appears that the higher you climb, the more fastidious you become. You can still eat hard tack and navy beans, for instance, at an altitude of 10,000; indeed, when you have climbed that high you are thankful to eat anything. But when you are around 20,000 feet or more, you want the same sort of delicacies that you can just manage when recovering from the grippe. So the expedition's quartermaster has

to put up little lunch-boxes for the climbers—since the ice-boxes are empty up there. They can fill their pockets, then, with peanut brittle, potted chicken and zwieback, pumpernickel and Liederkrantz cheese, and such like. I speak with some feeling, for a venerable hermit, who also acts as Big Father to countless Catholic Indians and their shepherds in the Faith, did regale the Pilgrim with such happy things on a bleak episode of one of his recent pilgrimages. May the Great Spirit send his charges abundant pumpernickel; for, from what he told me, some of those men and women who for the term of their lives have been shepherding the folk of the Northwest, are reduced, by the scrippsy times, to live day in and day out upon naught but blubber and fish. And even at sea level this diet palls.

This may give us another Lenten thought. William B. Duryee, Secretary, Department of Agriculture, Trenton, N. J., has issued a little encyclical, saying that Lenten fare, as prescribed by the Church, is in accord with modern scientific findings.

These foods [says Mr. Duryee], especially milk, eggs, fruits, and vegetables—used as the main constituents of many Lenten dishes—are known as the "protective foods." They furnish those health essentials which are so often lacking in our diets. They contribute body-building protein, energy-sustaining fats and carbohydrates, but more especially, they furnish minerals and vitamins.

So there you have it; and there are the "nearby Jersey eggs, not highly priced." Indeed, observes Mr. Duryee, you need not confine your use of these articles to Lent. You can eat them all the year round. But it occurred to me, after I had assimilated this valuable information, that even from our Lenten fare we might spare an egg or two, made viable by scrip, to vary the diet of the missionaries who are climbing Jacob's ladder.

THIS year's Everest expedition is not trying any startling new devices. Plan of campaign, time and weather, are about the same as before. Says the expedition's correspondent, in the *New York Times*:

Consequently the problem before Hugh Ruttledge, leader of the expedition, has been to improve, in the light of former experience, the organization and equipment; to get his party to the base camp in still better condition; to save it from worry if he cannot save it from fatigue, and to lessen if possible the climbing hours of the final assault.

The first consideration, naturally, was that of food.

So the climbers are reckoning with just that small margin which stands between success and failure. It is those small margins, that bit of extra forethought or extra care, which determines the success of most human enterprises.

OUTWARDLY, for instance, there might seem to be little difference between the enterprise of the three monks from the famous convent of St. Bernard, in Switzerland, who are founding a hospice on the eastern slopes of the Himalayas in Tibet, and their fellow-climbers braving Mount Everest. Just like the explorers, they must go by stages, and acclimate themselves gradually.

From the point where they first reach the eastern extremity of the Himalayas range, says the N. C. W. C. News Service, "forty or more stages will be required to reach Wei-Si which is at an altitude of 7,875 feet."

At Wei-Si the caravan will take a long rest and the first materials brought by it will be used in constructing a temporary shelter. Later the monks will select a higher site—about 13,000 feet altitude—where they will erect a second refuge. At that time they will be joined by a second contingent from the Great St. Bernard.

"When will your house be ready to receive visitors?" a reporter at Marseilles asked them.

"Just as soon as we have the strength to set up a bell to attract them. This bell will be put up at Wei-Si upon arrival of the first caravan. It will be a bell of refuge for the shepherds, the hunters, the couriers, all those who, cut off by the tempest, wander in despair over the giant mountain in search of shelter."

The type of men who are undertaking this work is shown by the fact that the twenty monks in their home hospice of St. Bernard, being refused permission from the Liberal municipal administration to cast their votes in the monastery, walked to every election, several hours tramp down the mountainside, until they succeeded in ousting the gang in charge, and voting a sound government in its place.

What marks *their* Himalayan enterprise as distinctive, is that it is undertaken solely for the love of God and man, with no expectation of a scientific aureole, no reward in the joy of record-breaking.

THE Venerable Antonio Margil de Jesus, O.F.M., the Xavier of the missions of North America and pioneer missionary of Texas, was one of those who had just that difference of Divine love in his heart that distinguishes the apostle from the explorer. From information received from the Holy See, it appears likely that the cause of his beatification will be resumed during the year 1933. Postulator of the cause is the Most Rev. Francisco Orozco y Jimenez, D.D., Archbishop of Guadalajara, Mexico, now living in exile at Los Angeles, Calif.

The Bishop of Eichstaett, in Germany, has instituted the process of beatification for Father Jacob Rem, S.J. (1546-1618), who was the founder of the first Sodality of the Blessed Virgin in Southern Germany, and established the famous Collegium Marianum in Ingolstadt, Bavaria, in 1594.

AT Los Angeles, too, are the Sisters of Social Service, who have come here from Hungary, and have established an American foundation. Their work in Europe has been attended with extraordinary success. The type of social-service work that they are engaged in calls for educated girls as candidates, and every sort of educational assistance for the Sisters themselves in training for their difficult mission. They are particularly in need of books. "A set of the Catholic Encyclopedia, another set of the Liturgical Year by Dom Guéranger, books on questions of sociology, are among those we need very badly." If any of our readers can spare the same, they can be transmitted through the America Press.

THE secrets that determine this "margin of success" cannot be imparted by words alone. They must be learned in prayer and silence. The priests of the Diocese of Pittsburgh have initiated a movement which opens the door to this and which will find response among other thoughtful minds.

Writes Father Delaney, Spiritual Director of the Holy Name Society of the Pittsburgh Diocese:

A movement was inaugurated yesterday that calls for the priests of the Diocese to make one day's retreat each month. Several were called by telephone, asked their opinion, and requested to participate in the activity for Monday, March 6. Sixteen responded on three days' notice. They foregathered at ten a. m., and dispersed at five p. m.

The Blessed Sacrament, by permission of the Most Reverend Bishop, was exposed all day. A retreat master gave four conferences, the last of which took place during the Holy Hour from four to five p. m. There is but one rule, and that an iron-clad one, made so by the priests themselves: *absolute silence*. "A Day of Recollection" it really was, because of rigid adherence to that one rule.

The priests here voted to hold their day of recollection on the first Tuesday of each month.

Father Delaney hopes that the plan will find a following in other parts of the country. The Day of Recollection is an established institution, taking various forms in various places. The Pittsburgh plan seems well adapted to our needs in the United States. THE PILGRIM.

IN THE DEEP BLUE GRASS OF HEAVEN

Come, see you, fellow, come read the slab—
What tragedy moulders here!
Come, see you, friend, how the letters tell
Two children sleep in a single cell
And both were laid in this single cell
In the Spring of a single year.

Come, look you, fellow, come read the slab.
Oh, see what the letters say!
"To Will who died on an April morn—
His seventh Spring—on an April morn—
And Joan who died in the hour born
At the dawn of the sequent May."

Oh, say you, fellow, what have you seen—
What bitterness have you known?
Oh, say what tragedy if you can,
What grief could ravage the heart of man,
What woe could sever the soul of man
Like the tale on this graven stone?

Ah, friend, there are burdens—burdens even
A mother cannot bear:
The granite cross of an April tomb
Athwart her breast, and within her womb—
The dual burden crushed the bloom
Of the May flower laden there.

But look you, friend, to the placid sky
High over the earth's alarms—
I see the rosy-cheeked lad of seven,
Bright little curly-haired lad of seven;
He smiles in the deep blue grass of heaven
To infant Joan in his arms.

LEGARDE S. DOUGHTY.

Dramatics**Plays in the Late Winter**

ELIZABETH JORDAN

ONE big surprise, at least, has been given us by the Theater Guild in connection with its latest production, "American Dream," written by George O'Neil, and produced at the Guild Theater. Heretofore, whatever the merit has been of the plays produced by this able band of artists, the acting and direction have been fine. In the new trilogy the direction of the first two plays was muffled, the acting was vague, and several of the actors obviously did not know their lines. Indeed, one of them, Lee Baker, lost his lines so completely, during a little scene at a supper table, that he could not even catch them again when they were audibly tossed to him by a fellow-player. He had to rise, clasp his brow, and stagger toward the wings in an apparent attack of vertigo, before he could be put back into his role by the prompter.

We do not expect this sort of thing from members of a Guild company, and we get it so rarely, if at all, that probably this incident should be passed over. What pained the audience most was that even when Mr. Baker finally got his lines his hearers did not. His diction is beyond question the worst on the New York stage this month; and his general ineptitude so disturbed his fellow-artists that Douglas Montgomery promptly forgot *his* lines in sympathy!

Even more serious than the loss of the lines, however, was the general apathy and indifference of the company throughout the first and second plays. They did not like these two plays, and, if such a thing could be said of such a band of artists, they languidly walked through them. True, they were not by themselves in their lack of enthusiasm. The audience did not care for the plays, either. But it is quite possible that the audience might have liked them better if the company had played them properly. As it was, every one marked time and waited for the third play of the series. We had been told that this would make us sit up. We were assured that it was the most "modern" piece of work on our modern stage, with the possible exception of "Design for Living."

Now we will look into the matter of what these three plays were about. They were about the Pingrees. The Pingrees, a New England family, were shown us in the first play as settlers in 1650. The second play gave us the Pingrees in 1849. They had not improved. The third play, laid in 1933, showed us how they ended. In each play the background was the same house, the same big living room. In each play one Pingree was a radical, determined to live his own life whatever happened to the rest of his clan. The Daniel Pingree of 1650 repudiated the rich marriage his father had arranged for him and staged his revolt by eloping with the daughter of the local "witch." The second Daniel, in 1849, weary of mill life and mill work in his New England town, left his family flat and joined the gold rush to California. He struck gold, and his wealth descended to the last Daniel

Pingree, the 1933 lad, who was bored by wealth and went around in dirty white tennis shoes to show he was a Communist. But the Communists would not have him at any price, so he killed himself at one of his wife's parties—and that was the end of the Pingrees.

It was clear from the first that the members of the Theater Guild company liked this last play. They knew their lines. They acted with fine dash and abandon. It was not their fault that the audience did not share their pleasure.

If ever a party was an excuse for a suicide this particular party was the one. Young Mrs. Daniel Pingree had brought together all the wastrels and cranks and sots she knew, and she knew an amazing number. She had thrown in for good measure a "lady," a Negro poet, an Indian brave, a woman author, a financier or two, and the leader of the Communists. Most of the young people were drunk, including the last Daniel Pingree. What they said and did cannot be told here. Mr. O'Neil has flung together all the worst types he knows about, and he has put into their mouths some of the worst lines on our current stage and into their hearts some of the blackest impulses. When the last Daniel killed himself one of the drunken girls at the party laughed raucously and poked his body with the toe of her evening slipper. "He isn't dead," she jeered. "Nobody does that sort of thing nowadays."

Not many write that sort of play, even nowadays.

The Gentle Reader can decide for himself whether he cares to see this particular "American Dream," which should have been called "American Nightmare." I wonder, and shall always wonder, what Mr. O'Neil thought he meant by it!

Miss Katherine Cornell's new play, "Alien Corn," is a winner. Written by Sidney Howard, produced at the Belasco Theater under the superb direction of Guthrie McClintic, it shows us the flaming hearts of two Austrian musicians, father and daughter, aliens in our land, and sick with longing for their beloved Vienna.

The daughter, Elsa Brandt (Miss Cornell) is a teacher of music in a mid-western college situated in a small town. She has to listen to the scales and exercises of students when her soul is crying out for a professional career on the concert stage. She is an eagle in a cage. No actress I can recall has ever given us a more vivid study of the effects of frustration, of genius cramped by poverty and petty tasks, yet incessantly alive and flaming and insistent.

Nothing but her music matters to Elsa Brandt. She is reminded that she has just secured this position as teacher; that she is still young; that she is comfortably situated and well paid; that in a year or two she can earn enough money to take herself and her dependent father to Vienna and to get there the additional training she needs. But she cannot wait a year, or a month, or a day. Every instinct in her calls out for her music, her career.

Men love her vainly. A young professor kills himself in despair over his inability to help her and to win her.

(Another suicide, you see. Suicide in most of our plays this season, for some strange reason.) The president of the college loves her, and she fancies briefly that she is in love with him. But the pull of her music draws her away from him at once, and the fall of the final curtain shows her starting out with her father, penniless, passionate, and determined, for Vienna and her art. Miss Cornell knows all about geniuses. She shows us again, as she did in "The Barretts of Wimpole Street," how fully and thoroughly she can understand and express the nature of a fellow-genius. She can make even the scenes at the pianola seem thrillingly realistic; and as a fellow-pianiste (on real pianos), that is the highest praise I can give her.

For the past month almost everybody I met has talked to me sooner or later about a wonderful play that is now on the stage of the Yiddish Art Theater here in New York, a play called "Yoshe Kalb" (Yoshe, the Simpleton), by I. J. Singer, with Maurice Schwartz in the leading role. I was told that in missing this play I had missed the greatest drama of the past ten years and some of the finest acting. I was urged to drop all other interests and hasten to the Yiddish Theater.

I did so, the other night. It was a memorable and a haunting evening. I had to force my way through one of the most impressive congestions I have ever seen in a theater lobby, and the street outside the theater was also filled with enthusiasts. I was very much in the spirit of the play when I finally reached my seat, and that was well. For the crowd was great, the atmosphere thick, and the drama was given in Yiddish. For the benefit of the Gentiles who are crowding downtown to see the new offering the program has a brief synopsis in English. It is not enough, of course. There should be a libretto. One misses most of the plot and all of the humor, of which there appears to be a great deal. But one sees some superb acting, some marvelous dancing, and some of the most inspired direction the New York stage offers today.

"Yoshe Kalb" is presented in two parts and twenty-six scenes, and each of these scenes is like a Rembrandt painting. The handling of the lighting alone stamps Mr. Schwartz (who is the adapter and director of the play) as an inspired artist. There is also a marvelous cumulative effect in the drama, leading up to the final and superb scene in which seventy rabbis sit in judgment of Yoshe Kalb in a dim court against a magnificent background of flickering candles, an unforgettable picture. It is said that every distinguished actor and actress in New York is hastening down to Twelfth Street to see a Sunday night performance of this Yiddish drama. Not one of them has been disappointed.

I have been slow in getting around to "Twentieth Century," a play by Ben Hecht and Charles MacArthur, produced at the Broadhurst Theater by George Abbott and Philip Dunning. I had decided that it was a musical comedy, and that it would wait. Instead, though it waited very nicely, it is a farce comedy which has its entire action on a Twentieth Century limited train, traveling between Chicago and New York. Its passengers are two temperamental stage stars, their managers, a mild little lunatic,

and some fellow travelers of only casual interest. The comedy, and it is really good, is furnished by the two stars. One of them, the man in the case, has just had a big failure and is at the end of his string. The woman star is still shining high, and the efforts of the actor manager to get her under his stage control and management furnish the humor of the piece. It sounds rather mild, but is really quite uproarious, and the displays of "temperament" remind one of an evening at the Pain's fireworks. The lines are clever, the acting and direction are excellent, and the play is a pleasant recreation to get around to at the end of the season, when the more important offerings have been checked off.

REVIEWS

Romewards. By C. J. EUSTACE. New York: Benziger Brothers. \$2.25.

A difficult task was that set by Mr. Eustace for himself. He would seem to have attempted to include in a single volume every aspect of the Catholic Church in relation to our modern world. Now, though Mr. Eustace takes a grand survey, almost a panoramic survey, of Catholicism, he does not give merely a surface survey. Speaking in another way, he builds up stone by stone the edifice of modern Catholicism. Or putting it in another way, he starts from away off and walks straight along the paths of certain knowledge, each path leading him Romewards. To understand the book better, it is well to know that Mr. Eustace, born of Anglican parents and educated in England, was received into the Catholic Church in 1928, in Toronto, where he has established his home. The chapters of his book, however, are not the series of arguments and the mental, emotional, and psychological influences that brought him into the Church. He entered the Church after being fully satisfied in regard to its claims. But after he had become a Catholic, Catholicism spread out before him, it would seem, in all its glory and its logic and in all its tremendous implications. This volume, then, is a record of his further investigations into the claims that this Church is the one Church of God, that it is the single system of thought that can fully satisfy the mind of man, that it is the single teacher that can solve the problems of mankind, that it is the only moral force that can make man essentially better, that it is, in a word, right. His treatment is logical and progressive, beginning with the instruments with which man is endowed to search for truth, investigating what it is that man seeks truth about, and concluding that man finds all that is necessary in life in Catholicism. In the course of his volume, he discusses nature and the supernatural, God and man, science and art, and he concludes with some chapters on the practical life of a Catholic and the generic Catholic action. The book is written with force and clarity, and served well as the monthly selection of the Catholic Book Club.

F. X. T.

The Gospel in Action. By PAUL R. MARTIN. Milwaukee: The Bruce Publishing Company. \$2.50.

In this very scholarly work, Mr. Martin, Consultor of the Third Order of St. Francis, has developed a theme which should claim the attention of all those who are interested in the gospel of social action. This book presents a vast store of information hitherto found in many books and in many languages. The author traces for us the history of the Third Order, beginning with its influence upon the social and moral order in the past centuries, and then shows how in its revised rule as approved by the Holy See, it is eminently fit to promote the cause of social justice and social action during these trying times of depression. Published under the "Science and Culture Series," it contains an interesting preface by the General Editor, Father Joseph Husslein, S.J. In the appendix, Mr. Martin has fully reproduced all the im-

portant ecclesiastical documents bearing on the Third Order. Notable among these is the Encyclical of Pius XI delivered on the occasion of the seventh centenary of the death of St. Francis. To all who are devoted to the cause of social action this book should be exceedingly useful. It is a book for all, laymen and clergy, Tertiaries and others.

J. D.

Individualism: An American Way of Life. By HORACE M. KALLEN. New York: Liveright, Inc. \$2.00.

The author finds the human individual in a sorry plight in society today. He conceives historic society as a constant and natural reaction of the group to the tendency to coercion and domination exercised in religious as well as in economic and political life. Individualism means to him the feelings, the sentiments, the propulsions and restraints, the habits and actions of the individuals become conscious of what they are and how they live. Intolerance, greed, and established interests menace this individualism and both are arrayed against each other as bitterly today as they were ever before. The individual in despair seeks comfort and salvation in ecclesiasticism, Fascism, Communism, and other institutions, only to find again that the organization is all and the individual nothing. What is the author's escape from this black pessimism? Perhaps a "moral holiday," he says. The book is replete with drab vagueness, obscure thinking, and erroneous reasoning. The style is good. In his years of philosophical browsing and musing, the author imbibed strongly from Rousseauism and Bolshevism. Man must, according to the writer's view, be permitted to live his own life and in his own way. Kallen felt the shackles of Israel as worn by his German and Jewish ancestry. The iron discipline at home also weighed heavily upon his head. In Emerson, E. Everett Hale, Spinoza, and William James, he discovered the material for the weapons he forges in his "Individualism."

P. H. B.

Sir Bertram Windle. By MONICA TAYLOR, S.N.D., D.Sc. New York: Longmans, Green and Company. \$4.00.

"Work itself is pleasure" was Sir Bertram's off-repeated phrase, and he lived it literally. A dynamo of energy by nature, he supernaturalized the tremendous output because he sought in all things to further the spread of Catholic truth. His devotion to the Catholic Faith was in a very real sense the master passion of his life, subsequent to his conversion in young manhood. By word of mouth—in Europe, in Canada, in America—and by his writings which had circled the globe long before his death, he stood forth one of the most brilliant and effective apologists in the English-speaking Catholic world. Sister Monica has written the life well, always keeping Sir Bertram vividly before the reader, who learns to know and love the gentleman, the scholar, the apologist who could truthfully say: "The cause of the Church is simply and honestly everything to me." This book deserves wide reading and should be in the science library of every Catholic College, for Sir Bertram's life was a factual refutation of any conflict between science and religion.

F. P. LeB.

Hebrew Reborn. By SHALOM SPIEGEL. New York: The Macmillan Company. \$3.00.

Looking back over the pages of this volume, one cannot withhold admiration from the successful labor bestowed on the writing of it. A history of Hebrew literature could hardly be better told within the scope of 450 pages. The best thought of Judaism is concisely set before us. The life history of more than a score of writers in Hebrew is vividly told, with such bits of contemporary Jewish history thrown in that will help us to realize the influence which these writers wielded in their community: towards "enlightenment" and rationalism, or against this movement. The bitter struggle ended in "national self-realization," which led to the Zionist movement and to the revival of Hebrew as a living and spoken tongue. From a strictly "holy language," "whose roots were always in the Holy Book," Hebrew today has been transformed into a colloquial tongue. This "miracle of Hebrew

reborn" was rendered possible by the output of literature described in this book, which will be heartily welcomed by English-speaking Jews, and will be of no small interest to students of general literature.

H. W.

BOOKS AND AUTHORS

Pamphlets on the Mass.—Many excellent pamphlets and booklets are being issued in a most attractive manner on the subject of the Mass and all that belongs to an appreciation of the Church's liturgy in connection with this most sacred ceremony. A splendid exposition of the externals of the Mass is presented in "Altar and Sanctuary" (Catholic Action Committee of Women, Wichita, Kans. 25 cents), by Angela A. Clendenin. One could hardly find a better guide-book for a study club and high-school classes.

"The Leaflet Missal" (244 Dayton Avenue, St. Paul, Minn. \$1.25 a year) is becoming nationally popular. The weekly pamphlets are simple but attractive, and they carry the Faithful through the Sunday Mass in the most approved way. The prayers of the Mass are put in easy arrangement so there is no confusion for those not acquainted with the Missal in hunting for the proper prayers and other movable parts. Subscribers also receive excellent instruction on the liturgical meaning of the prayers and the ceremonies of the most important parts of the year.

Father Paul Bussard, editor of "The Leaflet Missal," has prepared "The Small Catechism of the Mass" as a part of the Popular Liturgical Library. It is issued by the Liturgical Press. —The Ad-Vantage Press, Cincinnati, Ohio, gives us a little gem in "The Holy Mass" prepared by Philothea, a Sister of Notre Dame. It is especially prepared for little children, done in large print, with some excellent illustrations. —The Rev. Joseph Hammes, of Crown Point, Ind., has issued a leaflet, "What to Do at Holy Mass," which should be in everyone's Missal or prayer-book. It will help to secure uniformity of action among the Faithful and establish what he calls "Good Manners at Church."

Ascetical.—An interesting devotional book is "Lucent Clay" (Kenedy. \$2.00) from the pen of a humble nun of the Sisters of Notre Dame de Namur, who prefers to remain unknown. In eleven chapters full of inspiration, this devout nun meditates upon the rewards of a good life. Each chapter, complete in itself, points the way to a closer companionship with God. Whether she be discussing strength of character, nobility of mind, or love of God, so beautifully and delicately does this modest nun express herself that one feels transported to a happier world. So fervently does she write of the education of the soul, "that gorgeous gem in a setting of clay" fashioned by the Divine Potter, that one marvels at the depth of her spiritual wisdom. Although the book is intended primarily for Religious and for those eager for supernatural living, any lay reader may profit greatly from such beautiful thoughts so clearly stated as to penetrate the average mind. Here is ample food for daily thought.

Those who are actually in the field, as well as those who are working with the Sodality unit dealing with vacation schools, will find "The Story of Blessed Julie" (The Ad-Vantage Press, Cincinnati), by Philothea and Sister Mary Paula, a very helpful book from several standpoints. It is an interesting story of the life of one beatified by the Church; it is also a careful explanation of the Sacraments. Its very story arrangement makes the details more appealing and vital. It is adapted to the minds of children, yet is at the same time practical for adults. The book is to be recommended from a psychological, pedagogical, and spiritual point of view.

Domestic Science.—The general public looks with interest upon a book which contains much material that is valuable in a given subject. "General Foods Cook Book" (General Foods Corporation. \$1.00) deserves credit for giving to the American homemaker, to whom it is dedicated, a wide range of interesting and helpful material. It is much more than a good cook book: it is useful especially in the splendid organization of data; in a broad

subject index; in a series of tables, such as time-tables and measurements; in the market lore which presents many worth-while facts essential to intelligent buying.

The consumer is becoming more and more interested in ways of knowing the value of what he is to buy. A publication such as "The Lace Book" (Macmillan. \$2.75) is a practical assistance offered to any one interested in the use and purchasing of lace. It is systematically arranged, with splendid illustrative charts. It deals with hand-made and machine-made laces, showing something of the history, use, forms, comparisons, and means of identification. The author, Jessie F. Caplin, instructor in Textiles, University of Minnesota, offers it as a help to store people, students in art schools and in home-economics classes, as well as to the consumer.

Poetry.—The recent book of poems by John Masefield, "A Tale of Troy" (Macmillan. \$1.50), concerns itself with the retelling of some of the more dramatic scenes of the downfall of that glamorous town. In a series of rather vivid snapshots, we have the taking of Helen by Paris; of Menelaus' wrath and the sailing for Troy; of Clytemnestra's lament for the sacrifice of her daughter, Iphigenia; of the siege of the city; of Ulysses' plan and the building of the wooden horse; of the entrance into Troy in the belly of the horse, and finally the burning and the sacking of Troy. The various episodes make interesting reading; but there is nothing, save here and there a shining line, to bring added glory to the already high reputation of the poet laureate.

Thomas Moul's annual selection of poetry from American and English magazines, "The Best Poems of 1932" (Harcourt, Brace. \$2.00), is disappointing. Though he includes poems from such well-known moderns as Dunsany, J. C. Squire, Humbert Wolf, Sara Teasdale, Lizette Woodworth Reese, Alfred Noyes, and others less familiar to the general reader of verse, his representatives from "the realms of gold" do not seem to be at their best. Perhaps this may be the fault of the poets themselves; but some splendid poetry has been published during the past year, in such magazines as the *Catholic World*, the *Sign*, and *AMERICA*. None of these find a place in Mr. Moul's collection.

"Selected Poems" (Knopf. \$2.00), by L. A. G. Strong, an English poet, is a gathering together of material from his previous works. There are some outstanding things to be found in its pages; but we might have been spared some of his rather glib blasphemies on things revered by the ordinary believer in Christianity. Mr. Strong seems to be writing a good part of the time with his tongue in his cheek.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BEAUREGARD, Hamilton Basso. \$3.50. Scribner's.
BRITISH DRAMA, Allardyce Nicoll. \$3.00. Crowell.
CHRISTENDOM IN DUBLIN, G. K. Chesterton. \$1.00. Sheed and Ward.
CHURCH IN THE SOUTH AMERICAN REPUBLICS, THE, Edwin Ryan, D.D. \$1.50. Bruce.
DEBORAH'S DISCOVERY, Gladys Blake. \$2.00. Appleton.
EARLY EUROPEAN CIVILIZATION, Hutton Webster. Heath.
EUROPEAN DIPLOMATIC HISTORY, 1871-1932, Raymond James Sontag. \$3.50. Century.
FATHER COUGHLIN OF THE SHRINE OF THE LITTLE FLOWER, Ruth Muggle-
bee. \$2.50. Page.
FORGOTTEN GOD, THE, Most Rev. Francis C. Kelley. \$1.50. Bruce.
HAS LIFE ANY MEANING? Daniel A. Lord, S.J. 10 cents. Queen's Work.
HISTORY AND PROBLEMS OF ORGANIZED LABOR, THE, Frank Tracy Carlton.
Heath.
IN GOD'S LAND, Martin Andersen Nexø. \$2.50. Peter Smith.
LIVING TEMPLE, THE, Rev. William H. Dunphy. \$1.75. Morehouse.
MIGHTY THING, THE, Denison Clift. \$2.00. Macaulay.
MOTHER AND FOUL, Isabel Wilder. \$2.00. Coward-McCann.
MURDER COMES HOME, Nellie Child. \$2.00. Knopf.
NINE PLAYS, Eugene O'Neill. \$4.00. Liveright.
RELIGION TODAY, Edited by Arthur L. Swift, Jr. \$2.50. McGraw-Hill.
RURAL SOCIAL TRENDS, Edited by Edmund de S. Brunner and J. H. Kolb.
\$4.00. McGraw-Hill.
SOCIAL CRITICISM OF FENIMORE COOPER, THE, John F. Ross. \$1.50.
University of California Press.
SOUTH MOON UNDER, Marjorie Kinnan Rawlings. \$2.00. Scribner's.
SPECIAL DELIVERY, Branch Cabell. \$2.50. McBride.
TEXTS AND PRETEXTS, Aldous Huxley. \$2.50. Harper.
WITH HEARTS COURAGEOUS, Edna Kenton. \$2.50. Liveright.
WOMAN ACCUSED, THE, Rupert Hughes and others. \$1.50. Long and Smith.

Young Mr. X. Mirror for Toby. Novels of Mystery. The Boat of Longing.

Elizabeth Jordan, in her usual cheery manner, weaves a rippling tale of mystery in her new Spring book "Young Mr. X" (Century. \$2.00). With no injustice to the plot, it may be revealed that Mr. X, the man of mystery, is Perry Norris. Furthermore, that Perry Norris is in love with Penelope Lowell, and that she, despite her misgivings, despite certain strange happenings, even against her saner judgment, is in love with him. Penelope is of Boston, but she comes to New York to work on a story magazine, for the sake of working. Her first meeting with Perry was at a Harvard dance, and her second when he tried to burgle her house. Their further meetings were of these two kinds, respectable or wierd. Echoes of the New York underworld seep in, and all the elements rise up to a tremendous crash that leaves Penelope stunned. Mr. X, of course, explains and Penelope understands. This is a vivacious, fast-moving story, told with the charm that makes Miss Jordan's monthly articles in *AMERICA* on the theater so delightful.

Toby O'Malley would seem to have been blessed by the gods with all that a man needs in life. He had wealth, he had culture, he had friends, he had a voice that thrilled audiences, he could paint masterpieces, and scarcely anything was wanting. Hidden within himself, however, was a secret that held him away from the woman he loved, Virginia Furnivall. Toby was Irish, and the eternal mystery of his race was in him, driving him on to heroic endurances. He suffered as few men could suffer, almost as Job suffered under the hand of the Lord. And he was bettered by his afflictions and attained the consummation of his love. The story is "Mirror for Toby" (Macmillan. \$2.00), by Cecily Hallack, and it is a thoroughly Catholic novel in the higher sense, cleverly written, sparkling with authentic wit, and fully aware of the world today.

In a season when fiction is at a very low ebb, Longmans, Green and Company has followed the current custom, bringing out an omnibus edition of mystery stories, "Novels of Mystery" (\$2.50), by Mrs. Belloc Lowndes. The three complete novels of which the volume is made are "The Lodger," "The Story of Ivy," and "What Really Happened." Mrs. Lowndes' narrative method in this overworked type is interesting and refreshing. The reader is invited into each of the cases, follows events from the beginning, and instead of searching for the clue and the murderer, he accompanies the author into the labyrinth of the criminal mind that he may see the crime as the logical expression of essential character and the working out of fate itself. The trained taste of the constant reader of mystery novels will be most intrigued by "The Lodger," a tale of homicidal mania in an escaped lunatic. In all, the three novels are far more intelligent than the great majority of the current mysteries, and should enjoy the same popularity in this omnibus form that was accorded them on their first publication.

"The Boat of Longing" (Harper. \$2.50) by the late O. E. Rølvaag, is the story of Nils, who lives the hardy, laborious life of a fisherman on the Norway coast. In some unexplained way, he becomes the possessor of a violin, and without any training other than a natural gift is so adept that he is able to transfuse into rapturous music the undefinable longings that rend his soul. His simple existence becomes more and more cramped, and so he breaks all ties to seek fame and wealth in far-off America. Like many an immigrant before him, he finds reality far different from what he had dreamed; and his sufferings and hardships are described in detail. He tries a winter's work in a logging camp with all that it means, and yet his fingers strangely retain their delicate touch on the violin strings. But whether or not he finally wins success is left to the imagination of the reader. The last part of the story deals with the loneliness of the lad's parents in Norway, to whom letters come from him with greater and greater infrequency. The father finally goes to America to find the boy but is not allowed to land. His difficulties are graphically drawn, until the end comes suddenly and tragically.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Natural Birth Control"

To the Editor of AMERICA:

May I respectfully take issue with some of the points raised by Father Parsons in his article "Is This 'Catholic' Birth Control?" in the issue of AMERICA for February 25.

It occurs to me that the ordinary reader who finishes this arraignment, granting that he is in accord with the author's idea that a warning is timely, is nevertheless left in a rather confused state of mind, with the impression that in the author's opinion it is unwise to disturb the present order; that it is much better to permit things to remain as they are, rather than give credence to scientific findings which may possibly disappoint some of us. Even though admitting the probability of some improvement, Father Parsons appears to do so grudgingly and most fearfully. He evidently thoroughly distrusts woman's reaction to disappointment, prognosticating in one paragraph of the article in no uncertain terms practically a state of hysteria when the experiment in particular cases results in failure. He describes the outcome as "tragic" and causing him to "shudder," implying a weakness and emotional instability in women, a childishness even, which is rather mortifying, to say the least, and certainly anything but complimentary to her intelligence. . . . There is no need for over anxious concern that tragedy will descend upon us if disappointment occurs. Rather will women, long inured to endurance, be startled and surprised if the method really succeeds fifty per cent. She has always felt deep down in her heart that nature had some provision for her protection and welfare if it could be discovered; that it was not a situation wholly ascribable to the "will of God," but rather lack of knowledge and wisdom which prevented proper control.

I have read the little volume, "The Rhythm," by Dr. Latz, of the Loyola University (Chicago) Medical School, which sets forth the findings of himself and other investigators on this question, and I cannot find that it advocates carrying on the experiment other than under professional guidance, the implication being, as I see it, quite plain that if tried out unaided it may not be successful. I do not think Father Parsons' point is well taken—that those who most need it either will not or cannot consult a physician. By far the greater majority of women have medical attention during childbirth, also preceding and following the ordeal, either by individual physicians or through clinics and hospitals; and it is reasonable to believe such aids would be consulted.

To conclude in the vernacular, we are not "gullible"; we are "from Missouri." Don't worry about us. Give us all the information there is to be had and trust the mother to look after the family as she has done from the beginning. As for the type addicted to contraceptives, are not these people comparatively negligible in the discussion, since they will scarcely substitute a method which they have found reliable for uncertainty?

Chicago.

MARY FOOTE COUGHLIN.

To the Editor of AMERICA:

Because AMERICA attempted to clarify the issues involved in "Catholic" birth control and stated its position so succinctly and clearly, many thanks are due its Editor. The article entitled "Is This 'Catholic' Birth Control?" in the February 25 issue was timely and invaluable. I have been reading about this sterile period in family life and its advocated use for some time. At first, this new theory (new in the sense that only recently has it been made public property) struck my fancy. I saw in it an

answer to the manifold economic and moral problems which confront our people. I thought that it might do much to eradicate unnatural birth control. But the blatant propagandists have dulled my appreciation. The so-called "OK" theory (Ogino-Knaus) can be good as long as it is restricted to social-service workers who could advocate its adoption instead of advocating unnatural birth control, or as long as it is confined to the proper place and time for its dissemination. But as public property! What a misguided move! In discussing this theory with others we have come to the conclusion that even though it is a natural (and therefore good *in se*) method of birth control, nevertheless it is contrary to the spirit of the Church. It definitely lacks the element best stated, *Sentire cum Ecclesia*. Responsible people should explain the method to those who are in need of it. To make it public is hardly right. A Catholic ought not to be an advocate of infecundity. This type of birth control, "rational and natural" as it is, defeats its own end.

St. Paul.

FRANCIS GRILL.

To the Editor of AMERICA:

I was very sorry, in fact sorry beyond words, to see your attack upon Dr. Latz. His rhythm theory saved our family from being wrecked. I plead with you: for God's sake, please do not interfere with this theory. Do what you can to let our married people know about it. Mothers, especially those with several children like myself who have four, have a mighty hard time of it these days. Why do you want to withhold from us a law of nature that will make things a little easier for us? You will drive people out of the Church or you will make hypocrites of them. I do not think you have any idea of how many Catholic people use contraceptives. Once they adopt Dr. Latz's theory, they do not need to use them any longer. We can speak from an experience that extends over six months. It isn't that my husband and I do not want more children, but because of physical and financial reasons it would be most ill-advised for us to have them.

Chicago.

A. C. W.

To the Editor of AMERICA:

In connection with your article, "Is This 'Catholic' Birth Control?" please allow me a few remarks.

For a physician to be classed among "racketeers" does not sit so well. Such an accusation, brought by a responsible publication like AMERICA, might have very serious consequences for him. I would have appreciated it very much if you had quoted from the Introduction written by Father Reiner, S.J., for my book or from my own Foreword, and had informed your readers that not a penny accrues to me from the sale of "The Rhythm."

You seem disturbed by a remark made by the editor of the *Birth Control Review*. I did not think that we need consult the editor of that review as to what we shall publish or not publish.

You say: "It (this new method) is simply the old one of the 'safe period' familiar to Catholics for centuries." I was under the impression that the "safe period" became known through the writings of Dr. Cappellmann toward the end of the last century. It would have been informing had you added that the Cappellmann theory has been abandoned by scientists because of its unreliability. Unfortunately, however, it is not infrequently recommended to couples who have reasons to limit the number of children in their families and, not rarely, with disappointing results.

You deplore "that indiscriminate circulation of advice about it (the rhythm theory) should be broadcast." So far, "The Rhythm" has been advertised in four Catholic publications. In every instance a copy of the book was sent to the editor to enable him to know what was being advertised. AMERICA was the second of the publications to accept our advertisement and carried it twice. All other advertising done by the Latz Foundation was directly to priests.

You quote the *Catholic Medical Guardian*: "Dr. Latz's book has certain defects which must be revised to prevent misunderstandings and hence bring about disrepute of the method." Sup-

posing someone made this statement: "AMERICA has certain defects which must be revised to prevent misunderstandings and hence bring about disrepute of Catholic journalism." What would you say to that? I make your answer my own. It is comforting to know that your informant speaks of "defects" in my book which can be "revised." Evidently, in his opinion, the book is not as hopeless as the editor leads his readers to believe.

I am grateful to you for quoting Obata's figures, as supplied by Dr. Sullivan in the *Loyola Alumnus*. Your readers should, however, be informed that the "960 cases accurately recorded" were "school girls." The theory, then, has in itself a partial corrective against its application by high-school children, concerning whom you are rightly worried. In this connection I might mention that Dr. Knaus emphasizing normal conditions declares in his more recent writings that the theory is distinctly a theory for married people. He cautions that adultery, for instance, might upset things.

Because of the figures supplied by Dr. Sullivan you urge that in quoting the Dutch and Belgian doctors, the words *where it is applicable* should have been inserted. Dr. Smulders, who is one of the greatest authorities on this subject and whom I quote in my book rather liberally, holds that the theory is applicable in about ninety-five per cent of the cases that a general practitioner ordinarily has. But even supposing that fifty-six per cent of our married women cannot use the Ogino-Knaus theory because of excessive fluctuations in their cycles, more than ten million women remain who can use it.

You raise the question, "What are the ethics of selling a book when half the buyers may find it useless for them?" Anyone that buys the book and finds that it is useless for him or her is at liberty to return it within five days. The money paid will be refunded promptly. Of 8,000 copies sold, only two have been returned.

You say: "Everybody knows that the menstrual cycle fluctuates widely from month to month." I, for one, did not know this to be a general rule. My medical practice does not bear out this statement, nor do the authorities with whom I am familiar seem to share that opinion. However, I am looking for light and I would appreciate evidence in the case.

You rightly call attention to the difficulties of the application of the theory in individual cases. I cannot conclude from this (as you seem to conclude): "Let us scrap the theory altogether." On the contrary, my conclusion is: Let us find some solution for the difficulties. With cooperation and sympathetic understanding we will find that solution. My medical practice and reports I get from other doctors convince me that the rhythm theory can do very much for the physical and moral welfare of our people and that no effort to bring about its proper application can be too great.

Father Vermeersch is right when he says, "No absolute guarantee can be given." Dr. Sullivan uses a similar expression when he says that the theory has not been established with "absolute finality." In biological sciences, nothing is absolute. Every medical procedure, as for instance antitoxins, has at best only practical certainty.

When you treated the moral aspects of the question, I would have appreciated it very much had you told your readers that in defending the permissibility of applying the theory and in stating the conditions under which it may be applied I followed Father Vermeersch and that my book has ecclesiastical approbation.

I am grateful for your statement, "It is true that it is hard to see that the sin (of using the theory without sufficient reason) would be more than venial." I had not been able to get such a clear-cut, definite statement in the matter.

To sum up: We are face to face with a serious problem—about 30,000,000 contraceptive devices used and about 20,000 abortions resorted to every week in the United States. Reputable scientists are showing a definitely practical way out of the difficulty. What are we Catholics going to do about these two facts?

Chicago.

LEO J. LATZ, M.D.

Reply

First of all, to correct some misapprehensions, let me recall (1) that the article in question was not written to counsel against the rhythm theory, as such, still less to condemn or "scrap" it; (2) that it did not deny the moral value of the theory when applicable, especially in cases where married couples cannot be induced away from sin except through its use; (3) that it did protest against infiltration among Catholics of the naturalistic philosophy which is behind the birth-control movement; (4) that it called for caution in advocating its use, especially in view of present general medical knowledge and opinion of it; and (5) that it did not hesitate to brand as a species of "racketeering" the ballyhoo that accompanies the propaganda for the theory in certain sections; and (6) that it was in entire agreement in urging the book on doctors and priests. These general remarks should be kept in mind.

To take up some specific matters: (1) to avoid the brand of "racketeering" Dr. Latz would do well to look into some Catholic papers, one of which at least was offering his book as a premium for new subscriptions, and another of which was strongly urging its readers to buy it from them; (2) Dr. Latz is thus mistaken if he thinks that the propaganda for his book was restricted to his few paid advertisements, or that this propaganda was aiming solely at doctors, and it is unfortunate that he was involved by others in this; (3) the 960 cases recorded by Obata to only forty-four per cent of whom the theory applied, were not "school girls"; this is an unwarranted deduction from Ogino's article. Obata's own word was "pupils." I quote from a letter from Dr. Ralph C. Sullivan to me: "He [Obata] stresses the fact of 'menstruating for more than two years,' because, as every physician knows, there is much fluctuation during the earlier menses, and Obata wanted to rule out that fluctuation." In Dr. Sullivan's opinion, they "may well have been, in Japan, 16 to 18, or 20 years old . . ."; "they seem to have been young women in high schools or normal schools"; (4) Dr. Latz asks for evidence of variation of the cycle in the same woman: I offer him Ogino's own words in the article referred to: "As for the duration of the menstrual cycle in the same woman, it varies greatly."; (5) to answer Dr. Latz's last question, what are we Catholics going to do about it? My article took for granted that the theory would continue to be more understood by doctors and applied by them, but it also warned that the theory was in grave danger of falling into disrepute, as I knew from personal information. That was the obvious purpose of the article and most people understood it that way. To quote Dr. Sullivan again, "What actually was quoted [by him from Ogino] was offered, not as an attack on Dr. Ogino's admirable work, but merely as an illustration of the rather self-evident criticism that Dr. Latz's application of Ogino's theory was too wide." It is also obvious that the warning was needed that the theory should be counseled by priests rather as a remedy in difficult cases than urged as a general rule of conduct, as it was in danger of being. The good to be done by the theory would otherwise be nullified if the matter is not handled with intelligent caution.

W. P.

Retort Courteous

To the Editor of AMERICA:

May I please file the enclosed "inarticulate layman's" protest to your editorial of February 18 entitled, "A Formula for Fame"? My experience in corresponding with you precludes the hope that you may publish this protest, but I am always mindful of what even little drops of water may do.

Newark.

JOHN A. MATTHEWS.

[Mr. Matthews' protest is a twelve-stanza "poem." The first three verses run as follows: "What is it makes a poet or writer of a book? Must one feel and yet not know it, all forsook of everything that everyday existence speaks?" We spare our readers the other thirty-three lines. If our correspondent will cast his future protests in univertified prose, we shall be glad to consider them.—Ed. AMERICA.]